11

A SERMON

E.12.30

PREACHED

In St. *Pauls* Church *London*, before the Right Honourable the Lord Major, Lord General, Aldermen, Common Council, and Companies of the Honourable City of *London* *February* 28. 1659.

BEING

A day of ſolemn Thanksgiving unto God for Reſtoring of the Secluded Members of Parliament to the Houſe of Commons: The Common Council: And preſerving the City, and a Door of Hope thereby opened: The fulneſs and freedom of future Parliaments: The moſt probable means under God for healing the hurts, and recovering the health of theſe three *Britiſh* Kingdomes.

By *JOHN GAUDEN*, D.D.

BIBL. CANT. CAR

Ezek. 21. 26,27.

Thus ſaith the Lord, Remove the Diadem, and take off the Crown: this ſhall not be the ſame, exalt him that is low, and abaſe him that is high. I will overturn, overturn, overturn it, and it ſhall be no more, untill he come whoſe it is, and I will give it him.

Reſtat ut pauciores pluribus cedant: hoc uno ſtant popularia imperia, aliter caſura. H. Gro. Hiſt. Bel. l. 17. pag. 150.

LONDON,
Printed for *Andrew Crook*, at the *Green Dragon* in *Pauls* Church-yard, 1660.

Aleyn Major.

A *Common Council* holden the 29. of *February* 1659.

Ordered that the thanks of this *Court* be given to Dr. *Ganden*, who preached *Yesterday* before them at *St. Pauls* Church. And that he from this Court be desired to print this Sermon.

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SADLER.

To the right Honourable

THOMAS ALEYN

Lord Mayor of the City

OF

London.

THE

Court of Aldermen and Common-Counsel.

AS by your *Desire* I was induced to preach the following Sermon; so by your *Order* in *Common Council* I was requested to print what I preached; I have obeyed you in both, and supererogated in the later: adding something prepared, but omitted for want of time, and a respect due to your expectation of a second and better course on that Festival. This I have done not only as *compliant* with your Christian

Commands, but as solicitous to *conform* all my endeavours to the publick Good of your City, and our common Countrey; which a great part of the *Church of Christ*, and many precious souls, as well as mens bodies, Lives, Liberties, Honours and Estates are embarqued: All which have for our sins been long engaged in a tempest of *war* and sea of *Blood*; nor have they been able to make any fair *Port* or happy *Haven* these many years, since they lost their *Pilots* and Compass, their King and Parliaments, by the various *Euroclydons* of mens passions, Lusts and Interests; which have tossed them to and fro with every wind; & made great waste of all that is precious for Religion, Justice and Honour, besides Estates and Lives of men in the three Kingdomes; threatning all either with speedy and utter *Shipwrack* by forreign Invasion, or an everlasting storm by domestick confusions; untill the unexpected and undecerned providence of God began to open to your and the Countryes prayers *some door of hope*, by the prudent, valiant and successfull Conduct of the present Lord General *Monck*: from whom all good men expect all good things: nor can he deceive them without deceiving and destroying himself and his Countrie.

Your gratitude to God for this seasonable dawning of Mercy (which seems to bespeak a great calm) occasion'd your solemn Convention that day; and my preaching to you. In which work you cannot wonder if I endeavoured to shew my self a Work-man that needed not to be afraid or ashamed; being very sensible with you of the great, many and long hurts of the *daughter* of my people, both in Church and State: I then freely declared them to you: I deplored them

with

with you; I propoſed the methods of cure to you, as fully as the time will permit; and as freely as became my duty to my God and my conſcience. As I would not injure any man, or feſter the times: ſo I abhor to flatter them, which is the greateſt injury a Preacher can do to Church and State.

Some *I* hear were offended (then late of Chriſts, of *John* Baptiſts, and Saint *Pauls* preaching) at the plain dealing I uſed (which poſſibly was from thier overrawneſs and foreneſs, more then from my roughneſs) As I aim to do things faithfully, perſonally, ſo decently and diſcreetly: Nor do I think I am to learn of thoſe *Cenſorious Catos* how to preach, any more then they will learn of me how to buy and ſell; or how to fight and war. No man may wonder if I dare to reprove thoſe ſins which ſome dare to do, or approve, but dare not hear of, or repent.

The parrheſie or freedom of my ſpeech as a man, a Chriſtian, and a Preacher was ſuch, as became my feeling of the publick miſeries; my deſire of the publick tranquility, and my ſenſe of that fidelity I ow to God, to my Countrey, to you, and to my own ſoul.

Theſe are not times to palliate and ſpeak ſmooth or ſoft things: Never age had fouler humours or prouder tumours; more felt and more painfull; more hard, and leſs mollified; Theſe I would help to cure, that ſo we might recover publick health, together with our wits, and reaſon; our Laws and Religion, our good Confidence and Government: our Peace and Unanimity: all which we have loſt, ſince we loſt our heads in Church and State. Our full and free Parliaments, conſiſting of King, Lords and Commons; in which the

the ſoule and life, the honour and happineſs of theſe Nations are bound up.

And no part of it is more concerned then your famous ſometime flouriſhing and ſtill populous City; in whoſe happineſs the whole Nation will be happy, and in its miſery all muſt be miſerable. *Since London* is not only as a ponderous *Byas* to the great bowl, (which draws all parts towards it) but it is as the Miſtreſs, *Lady* or *Queen*, to which every *Village*, *City* and *Countrey* of the Nation (as officious *Hand-maids*) ſtudy to preſent all manner of coſtly comlyneſs, not only feminine, as the ſuperfluity of peace and plenty, but alſo maſculine; for *London* like *Pallas* is furniſhed as with men of Counſel and Conduct, with Treaſure and Strength, with all ſorts of Armes and Aminition; being a *Camera Imperii Britanii*, a vaſt Magazine of men and money, a nurſery of all Arts, Mechanick, Ingenuous and Military: a great entertainer of Learning, and a noble encourager of Religion, wanting nothing to make it ſelf and the Nation happy, if it have ſuch heroick minds and honeſt hearts, and become ſo rich, ſo great, and ſo Chriſtian a City.

'Tis true, like plethorick bodies, great care muſt be had how ill humours, yea and good ones too, are put into motion; ſince the firſt cannot well be long kept in, nor may the ſecond be purged out: The firſt threatning dangerous inflamations; the ſecond no leſs dangereus Evacuations. Here Prudence, Order, Moderation, Confidence and Unanimity are required, beſides Zeal and Courage, in order to recover your and our former health in Church and State, which was made up of an admirable temper and conſtitution, till ſin, tumults, violence

lence, and war caſt us into theſe *Feavers*, *Convulſions* and *Confuſions*, with which we have wreſtled for many years. Indeed your City ows ſome Reparation (now payd it) to the whole Nation: not only for the advantages it hath from all parts, but for the diſadvantages which all have ſuffered: not from the ill intentions, but from ſome tumultuating diſpoſitions, which as Porpuſſes were pregnant in your *ſea of people*, when our troubles firſt began.

I hope God hath prepared bleſſings for you, and by yours for the whole Nation, by opening your eyes, humbling your hearts, diſpoſing your minds, and exciting your ſpirits to thoughts of Juſtice and Piety; of Repentance, Reſtitution and Peace: We have had wounds and hurts enough; *healings*, and ſtrong *Deluſions* too many. It is high time (if it be Gods time) to ſpeak comfortably to *Zion*, and tell her *Warfare is accompliſhed*; to pour in the Balm of *Gilead* by ſober and aquanimious Counſels, to bind up by orderly & juſt *power*, what hath been long broken; to make up the grand *defects* in our Government, and to lay foundations of future peace and happineſs in *Righteouſneſs* and *Truth*: That the enemies of our now Religion, and this reformed Nation may not rejoyce in our continued miſeries, and ſay, *So would we have it*.

I have ſought to do my duty: if ſome think I have overdone it. I muſt crave your patrociny to aſſert that, which by your acceptance ſeemed to be your ſenſe as well as mine; and is, as I hope, the ſenſe of all honeſt and judicious men: For men that are fanciful & fanatick, we need them not, to make us happy: I am ſure they have made a ſhift to make us very *miſerable*. And

if

if God had not in mercy set bounds to the rage of that *sea*, and the madness of that people, they would have made your *City* an heap of *ashes*, and our Countrey a field of *Blood*; It will be your Wisdom, Honour and Happiness to keep in the bounds of just, moderate, religious and sober *Counsels*; to aim at legal, honest and tried wayes of settlement: to apply to such Physicians as you find most able and faithfull: so will health and salvation break forth upon you, and the three Nations, which is the earnest prayer

Of your humble servant
in *Christ*,

J. GAUDEN.

A SERMON PREACHED Before the Lord Mayor, Aldermen, &c. of *London.*

IER. 8. 11.

For they have healed the hurt of the Daughter of my people ſlightly, ſaying, Peace, peace, when there is no peace.

BEing called to this publick ſervice by the piety and civility of this *great City* (Right honorable and worthy Auditors) I could not well tell how to avoid it, becauſe it ſeemed ſo *good a work*; nor yet (upon ſo ſhort warning) how to accept of it, being ſo *great a work*, if either I re- The Preface or Addreſs.

gard the importance of the *occaſion*, which looks like a *door of hope* opened to the healing of theſe *Nations*, and compoſing of their ſad diſtractions, by the counſels of a *full and free Parliament*, and by the aſſiſtance of regular and orderly power:

The difficulty and danger of the work.

§. Or if I conſider (as I ought in prudence) the *difficulty* and *danger* of touching, though in order to *heal* the *old ſores* and *fiſtulating ulcers* of this *Church* and *State*, which are now (*vetuſcentia mala, & annoſi morbi*) inveterate *dolors*, obſtinate *evils* and pertinacious *maladies*; not only impatient to be *touched freely*, and *ſearched throughly*, but are prone to plead as the *Devils* in the Goſpel (who had poſſeſſed the poor man now *a long time*) againſt *all health* and recovery. Many men like *Canters* and *Lazars* are in love with their wounds and ulcers, getting their living more eaſily by keeping their ſores open, raw and running, than if they ſhould quite heal them up.

Touchineſs of times.

§. I am further conſcious not only to the *touchineſs* of the times, and the tenderneſs of many mens minds, who are only for *lenitives* and *oyles*, for ſoft, ſmooth and *ſupple applications*, even to their moſt deſperate hurts; but to that my own native *parrheſia*, or *freedom of ſpeaking*, which is both cuſtomary and *conſcientious*; not that I affect unſeaſonable *ſeverities* of ſpeech, and ſuch rudeneſs under the pretence of freedom, as rather exaſperates the wound, and inflames the humor, than purgeth, *allays*, or eaſeth them.

Of free ſpeaking in preaching.

§. But I profeſs to chuſe not to preach at all, than to preach *timorouſly* or *precariouſly* (*Vt Lugdunenſem*

dunenſem Rhetor dicturus ad aram) as if I ſhould ask men leave to be honeſt, or were afraid to ſpeak the *Word of God* to them.

5. When I am *called to ſpeak in Gods name*, I muſt be *Parrheſiaſtes* as *well as Eccleſiaſtes*; I am to do it as a workman that needs not to be aſhamed, either for his ignorance, or cowardiſe, or indiſcretion; whether men *will hear, or forbear*, the *whole counſel of God* muſt be delivered in its ſeaſon, ſo as becomes the words of *ſoberneſs and truth*; for the Church or Pulpit muſt not be a ſanctuary for inſolency, or a burrow or a retreat for rudeneſs: No, however men may become our *enemies for ſpeaking the truth*, yet it is better ſo than to have God our *enemy for ſmothering it*, when it is juſt and ſeaſonable; and ſuch it is when *neceſſary* and *ſoveraign* to heal the hurt of a Church or State.

Offence eaſily taken from free preaching

6. It hath been my *fate* frequently to offend ſome men, when I have been moſt intent to ſerve them, by Texts and Sermons, which I thought moſt apt, *uſeful* and innocent. When I preached at the Court *Anno* 1640. upon that *Heb.* 12. 14. *Follow peace with all men, and holineſs, without which no man ſhall ſee God:* When before the *long Parliament*, at its firſt convening, upon *Zach.* 8. 19. *Therefore love the truth and peace:* When at another great and *epidemick Aſſembly*, upon 1 *Cor.* 3. 19. *For the wiſdom of this world is fooliſhneſs with God:* Of *all three*, though wholſom and *innocent Texts*, and (I hope) *accordingly handled*, yet I heard ſome unpleaſing Ecchoes and reflexions; the ſore and *itching* ears of ſome men in all ages 2 Tim. 4. 3.

ages are ſuch, that they will not endure (ὑγιαινούσης διδασκαλίας) *healing* or *ſound* and *wholeſom doctrine*, though the pain riſeth from the ſoreneſs and inflammation in themſelves, and not from the *plaiſter* or *hand* which honeſtly applies it; yet they are prone as in *fell boils*, and *acute tumors*, when touched, though but gently, to fly upon thoſe that are next them, and cry aloud *O you hurt me*, when the hurt is within and from themſelves.

5. *Sound parts* will endure free and rough *handling*; ſuch as are unſound, do moſt want it; and therefore if we will be faithful to God, to our own ſouls, and to our hearers, we muſt not *flatter their ſores to their ruine*; but rather *chuſe* to *heal* them, though at preſent we be thought to hurt them; nor ſhall our *labor of love* be in vain either in the *Lord*, or before *good men*; who at length will finde by experience, that the *wounds of a friend* (which let out the putrified matter of *painful tumors*) *are better than the kiſſes of an enemy*, which do (*infidis cicatricibus cuticulam obducere*) skin over with *unfaithful ſcars*, the *ill ſearched* and *ill purged ulcers* of mens hearts and lives, ſaying *peace, peace*, all is, all will, all muſt be well in *Church* and *State*, when (*bona fide*, or *mala & miſera experientia*) in true, but ſad *trial* and ſence of things, there is *no peace*, *inward*, or *outward*, to him that *goes out*, or *him that comes in*; no *peace religious* or *politick*, *civil* or *eccleſiaſtical*, *foraign* or *domeſtick*, either to the *Eſtates*, *Liberties*, *Laws*, *honors* or *lives* of men; nor yet to their *opinions*, *doctrines*, *devotions* and *conſciences*, in

Prov. 26. 28.

Honeſt freedom is beſt,

2 Chron. 15. 5.

in any rank or degree; but as the Prophet *Iſaiah* complains, *The whole head* (if we have any head) *is ſick, and the whole heart is faint; from the ſole of the foot to the crown of the head, there is no ſoundneſs in it, but wounds and bruiſes and putrifying ſores*; they have not been *cloſed, nor bound up, nor molliſied with ointments.* Iſa. 1. 5, 6.

5. Yet there are that have cryed amain *Peace, peace*; men that are either ſo merry or ſo mad in our common *calamities*, as to command us to call our ſickneſſes health; our *wounds, ſalves*; our *ſlavery, liberty*; our *diviſions, union*; our *deformities, reformings*; our *unſettledneſs, ſettling*; our *ſands* and *quagmires, rockie foundations*; our *wars, peace*; our *oppreſſions, eaſe*; our *common woe, a Commonweal.* The Prophet ſeems thus to complain, That either *Phyſitians* of no *value* (πολλοὶ καὶ φαῦλοι ἰατροὶ) many and *unskilful Empiricks* have unfaithfully tampered with us, and (*dum vulnera publica in lucra privata vertunt*) while they make *private gain* by our *publick pains*; they have turned (*ipſa remedia in morbos*) our very *remedies* to *new diſeaſes*, and have kept us long *uncured* under pretence of *cure*; or elſe we are by the venome of our own inbred and *malignant humors* become *incurable*; as (*immedicabile vulnus, enſe recidendum*) a gangreen only fit for the ſaw and ſword: and ſuch indeed do our proud and dead *fleſh* (or proud *minds* and dead *hearts* rather) portend our caſe to be, whilſt ſo many tough obſtructions, ſo many high inflammations, ſuch new tumors and cruel biles daily ariſe of *various* Pretenders to peace and health:

intereſts;

intereſts; ſuch a conſtant fall of *ill humors*, ſharp and undigeſted, not only upon the outward and groſſer or more Mechanick parts of the body Politick, but alſo upon the moſt vital and noble, the *head* and *heart*; where the *counſel* and *courage*, the *ſtrength* and *wiſdom*, the beſt *blood* and *ſpirits* of the Nation are or ought to be *contained* and exſerted to the publick welfare.

Mark. 5.26. Although, as the *woman in the Goſpel*, we have ſpent all, or moſt, or *much* of our *ſubſtance* on *Phyſicians*, and their attending *Chyrurgeons*, on *Counſellors* and *Soldiers*, yet we do not finde our ſelves any whit the better; ſtill we are ſcared and threatned by our ſins which are Gods diſcontents; and our *unſettledneſſes* (which are the *Nations diſcontent* and *ſufferings*) with daily breakings out and angry *tumors*, with new *purgings* and loathſom *potions*, with *lancings* and *bloodlettings*, with *cuttings off* and *cauteriſings*, which will not *heal*, *reſtore*, *cloſe* and *redintegrate* the body, but *maime*, and *defame*, and *cripple* it for ever.

The ſcope or deſign of the Text. 5. To prevent which *ſucceſſive miſeries* (or the like) from the *daughter of my people* here in *England* (as much as in me lies) I have ſought to improve the ſanctity and ſolemnity of this occaſion, this *thankeful* and *hopeful opportunity* of future *mercies*, by preſenting you with my *meditations* on this *Text*; becauſe it is not only (*querela de fallacia medicorum, & medelæ mendacio*) a juſt complaint of the *falſity* of *Phyſicians*, and *inefficacy* of the paſt *applications*, which ſome *Medicaſters* had with

with great vapour and confidence *applied*, as bold *Mountebanks* are wont to do, when they wound their ſlaves to ſhew their skill in healing them.

§. But farther, the text is (*monitio de vera medendi methodo*;) a direction for the right method and honeſt way of curing an afflicted nation; It doth not only deplore the publique *maladies*, but denotes their right *remedies*, which may eaſily be *known*, and *followed*, if the healers were but honeſt; For the hurts are not ſo *fatall*, *neceſſary*, and *unavoidable*, that men ſhould *deſpaire*, and ſink under them, Saying, There is no hope, it is in vaine to wait on the Lord any longer; God hath *condemned* and decreed us, as poor, *diſeaſed*, and *deſperate creatures*, to lie always in the *Hoſpital* under *ſores* and *paines*, expecting no cure but that of death, and utter diſſolution; If it were ſo, God would not here and elſewhere greivouſly *reproach* & *perſtringe* thoſe cheating *undertakers*, thoſe falſe *Quakſalvers*, theſe wanton and *cruel Leeches*; who did not want, skill, and knowledg, of what would heal Church and State, in Law and Government, in true Religion and Juſtice, in Mercy and Humility, Which are the *beſt balſoms of both*, and clearly revealed to them by the Lord; but they wanted honeſty and fidelity; therefore God pleads againſt them; *Is there no balme in* Gilead? *is there no Phyſitian? &c. Why then is not the hurt of the daughter of my people recovered?* The queſtion (*Is there no Balme?*) is a *vehement affirmation*, a *Satyrick aſſeveration*; *There*

Hurt of a Nation not fatal and incurable.

Ier 6.14.

Ier 9.22.

are

are wayes and *meanes* (*parabiles & ad manum*) ſufficient, eaſy, apt, obvious and at hand to cure the *wounds*, or *bruiſes*, or *tumors*, or *hurts of any nation*; if men did not either wilfully ſhut their eyes againſt them, and refuſe to uſe them, or if God had not for their hypocriſie, fraud and baſeneſs, juſtly blinded their eyes, and hid from them the things belonging to their own and the nations peace, by leaving them to the miſts and clouds of their own partial, *covetous* and *ambitious luſts*; Then (indeed) nothing is to be expected, but dayly (*recrudeſcentia ulcera*) *relapſes* and *recruitings of* our *wounds*, until God give us Phyſitians of better eyes and hearts, that may both wiſely diſcern our maladies, and both ſpeedily and faithfully incounter them with ſeaſonable and fit remedies.

The hope and expectation of this day for our healing.

5. To which poſture of providence we are prone to hope that we are this *day reſtored* by the valour, honor and integrity of thoſe who now have the conduct of power and counſel; I pray God we may have cauſe (*ſerio gaudere*) to rejoyce long and in good earneſt; for every days delay of our cure is a chargeable, uncharitable, and painful *deluſion* to the Nation; threatning ſuch a *conſumption* of ſpirits, and ſuch *debilitation* of the Nations *ſtrength* and eſtate (beſides the debaſing of its honor and reputation) as muſt neceſſarily (at laſt) betray us with our poſterity, with our *Eſtates*, *Laws*, *Liberties* and *Lives*, yea and with our *Reformed Religion* (which ought to be dearer to us, as it was to our forefathers, than our *lives* and *eſtates*) to that *foraign invaſion*,

ſion and *Romiſh ſuperſtition*, which is the (τὸ ζητούμενον) the great deſign of the *Jeſuitick agitation*, whereto are ſubſervient all the *fanatick factions* of thoſe who are ſuch enemies to the juſt and legal cloſing, or *compoſing* of our hurts in *Church* and *State*.

5. It will be found true by us at laſt (as well as hitherto ſome others have felt it to their ſmart) That a Commonwealth, as well as *Kingdom divided againſt it ſelf*, cannot long ſtand; *Et ſero medicina paratur, Cum mala per longas invaluere moras*; in vain ſhall we at laſt cry out, *How have we been deluded? how have we deſpiſed counſel, and neglected ſuch plain and ſafe remedies*, as would have cured us long ago! There want not *birds of prey* (*Eagles*, *Ravens* and *Vultures*) that wait for the feebleneſs and fall of this *Church* and *State*, that they may pick out its eyes of Religion and Learning, of Law and Juſtice, the Univerſities and Inns of Court, that the life and ſoul of Chriſtian and humane Societies, *Equity* and *Charity*, *Reaſon* and true *Religion* being departed, the (*cadaveroſa Patria & Eccleſia*) carkaſs of our Church and Country may be their ſpoil and booty, which God of his mercy forbid. Mark 3:25.

6. In the Text there are ſix things to be enquired. Diviſion in ſix parts.

1. *Perſona læſa, icta, afflicta*, the *patient* or *afflicted*; whom the Prophet, yea God himſelf *deplores* and ownes; ſhe is called *the daughter of my people*.

2. *Plaga* or *læſio*; the *grief* or *malady*, her *hurt* or *leſure*.

3. *Ficta medela*, or *inſana ſanatio*, the pretended cure or verbal *healing*; they have *healed, with ſaying*, *Peace, peace*, ſlightly and ſuperficially.

4. ψεῦδος, or *mendacium*; the fallacy and cheat, when there is *no peace*.

5. *Mediocrum turba*; the *Phyſicians* or *Empiricks*; *They*, great Statiſts, grave Polititians, formal pretenders to do great feats, and miraculous cures in *Church* and *State*, when really they are no other than *imperious hypocrites*, *magniloquent Montebanks*, cruel and covetous, confident and careleſs *Boaſters* of their skill; but no way *Effecters* of a real cure.

6. *Vera medendi methodus*; the true way of *curing a diſeaſed Nation*, a diſtreſſed Country, a ſick and languiſhing Church, which is implied and ſuppoſed to be

Firſt as evident in *it ſelf*.

Secondly, As eaſie and as *feaſible* by theſe *Pretenders*, if honeſt.

Thirdly, As it is neceſſary, apt and ſeaſonable for the poor patient; hence the great blame and reproach imputed to theſe *Tamperers* or *Medicaſters*; *They*, to their ſin and ſhame: *They*, with their pride and pollicy; *They*, with their cunning and cruelty; *They* more for want of honeſty than ability, have thus ſuperficially skinned over, and perfunctorily healed the *hurt of the daughter of my people*; *ſaying*, &c.

5. Of

§. Of theſe I intend by Gods bleſſing to ſpeak, not as a *Ruler* or *Magiſtrate*, nor as a *Statiſt* and *Polititian*, nor as a *Soldier* and *Commander*, nor as a *Citizen* and Trader, but as a *Preacher* or *Miniſter* of God to his Church: And ſince we are excluded beyond all men in the Nation, from being choſen to meet or adviſe in any other ways of publick Counſels, Civil or Eccleſiaſtical; you may not think much if as *men* and *Chriſtians*, no leſs than Divines, we uſe the freedom of this place to acquaint you with the ſence and ſympathy of our ſouls; yea of *Gods ſpirit*, in and by the *Prophet*; when he was not a Spectator only, but a joynt ſufferer (as we Miniſters have been more than any order of men) in the common hurts and miſeries of Church and State.

1. I begin with the *Patient*, who is called here both by God and the Prophet, *The daughter of my people*, בת-עמי, That is *gens mea*, or *populus meus*: The Patient or diſeaſed and hurt daughter of my people.

Firſt, In relation to God, the people that I have bred up, with ſo much care and tenderneſs; the Nation that hath been to me as a *Son* or *Daughter*; the *Vine* that I have planted, watered and fenced for my ſelf; That Polity of *Church* and *State* to which I was Lawgiver, the chief Counſellor and Conſtitutor; the Supream head and Governor; the Captain, Shepherd and Biſhop; their great King and Protector: *My peculiar people*, whom I had preferred *beyond all Nations*, as a *Theocracy* or holy *Monarchy*, and royal *Prieſthood*; This is the *Patient* with whoſe *hurts*, ſores, 1. As related to God.

bruiſes, wounds and *ſorrows*, theſe *practicants* have moſt impudently *padled*, and cruelly *pleaſed* themſelves, in turning publick miſeries of *Church* and *State* to their private *advantages*.

2. As related and indeared to the Prophet.

2. In relation to the *Prophet*; the *daughter of my people*, which are of the ſame *linage* and *derivation*; of the ſame *Father* and *family*; of the neareſt blood, both by *parentage* and *alliance*; with whom I have the ſame Laws and *civil immunities*; alſo the ſame *Religion* and *ſacred communion*; Natural, Civil, Eccleſiaſtical kindred endears me to them; they are as *fleſh of my fleſh and bone of my bone*; yea we are or ought to be of the ſame *ſpirit* and *ſoul*, as *having the ſame God* and Saviour, the ſame *holy duties* or *ſolemnities*, to engage us in love and *dearneſs* as well as *nearneſs* to each other; ſo as the publick and common good ſhould be the ſupream good of every particular: We cannot be happy or miſerable alone; as members in one body, all our enjoyments are *ſocial*, and all our ſufferings are *ſympathetick*; This is the *daughter of my people*, for whom I am ſo concerned and afflicted, that I *preach* and *pray*, I write and *weep*, I *wake* and *dream*, *lamentations* and *tears* for her as a man, as a Citizen, as a true Iſrealite, or Jew, as a *Chriſtian*, as a *Proteſtant* or reformed *Profeſſor*.

The importance of the Title, The Daughter of my people.

This Title of the *Daughter of my people* is ſo frequent in Scripture, that it ſeems to importune the Reader to conſider the importance of it; *Iſa.* 1. 8. and 22. 4. *Jer.* 4. 12. and 9. 1. and 6. 14, 19. *Lam.*

*Lam.*2.11. *Zach.*9.9. So *Daughter of Sion*, and of *Jeruſalem*, or the like expreſſions.

First, To ſhew, not ſo much the *fruitfulneſs* of a Nation, whom God ſo bleſſeth, that they encreaſe and multiply, as that ſofter and procreative or mother ſex doth, to great numbers, which are as the off-ſets or fruit of a *pregnant womb*; as the people of God are ſometimes called his *firſt born*, and his *ſons*, in reſpect of that maſculine vigor and valor which was among them while God was with them; ſo the daughter of his people, as apt to bring forth. 1. Fertility. Rom.8.29.

Secondly, But further to expreſs the tender care, and fatherly indulgence that God hath toward ſuch a people as are called *by his name*, who have had the ſpecial ſignets and bracelets, the jewels and ornaments of his favour, the glory of his Ordinances and preſence among them: God himſelf is afflicted in her afflictions; ſuch as torment her torment him; he feels her *wounds*, and faints as it were to ſee her *blood* prodigally ſhed as water on the ground, either by open enemies, or *fallacious Phyſicians*, and cruel Phlebotomiſts; who (under pretence of healing the hurts, they have made, or *feſtred*, venomed and *inflamed*) do *cut*, and *lance*, and *ſear*, and *lop*, and *purge* and *let blood*, to ſuch *evacuations* and *ſuperfluity*, as quite exhauſt the beſt and *vital ſpirits* of a Nation; bringing it to *fainting fits* and convulſions, to *weakneſs* and conſumption. As a Father would be affected to ſee his *tender Daughter* thus uſed and abuſed (which cannot endure 2. Tenderneſs and indulgence. 3. Sympathy in God and the Prophet.

pains

pains like the hardier and rougher ſex of *Sons*) ſo is God, and ſo his Prophet; and ſo is every good man and woman to the Church and Country whereto they are ſo nearly related.

Ier. 31.20. §. God is ſo concerned and touched to the quick, that his *bowels are turned within him*; he deplores himſelf, as if he were a *miſerable God*, while his people, his ſons, and *daughters* are miſerable, either by their *ſins* or *ſufferings*; God hath his *ſympathies* with them, his repentings toward them, his returns with tears and kiſſes for them, as a compaſſionate and good natured parent hath toward his *daughter* when he hath been forced to uſe her hardly; and hath in his anger either wounded, or bruiſed and hurt her.

§. The *kindneſſes* that in mankind are humane affections, in God are *Divine perfections*: None can be ſo good-natured, ſo φιλάνθρωπος, as the good God is; if we were not cruel to him and our own ſouls, he could never be other than moſt kind to us; for he doth not afflict us willingly; 2Sam.22.27. We compel him to be *froward* by our *frowardneſs*, and to break upon us by rebelling againſt him; we bruiſe our ſelves by *daſhing* againſt that *rock* which would be our *refuge* and ſhelter; we wound *our ſelves* by running upon that *ſword* which would only be our *defence*: God never ceaſeth to be our Father, till we ceaſe to behave our ſelves as his children.

§. From the bleſſed God, the beſt men learn and

and derive this tender love, care, compaſſion and indulgence towards the *Daughter of their people*, both in civil and ſacred relations; the concernments or *intereſts* of both are great endearments to gracious ſouls: hence as other Prophets, ſo ſpecially *Jeremiah*, becomes a man of *ſorrows*; his eyes *run down night and day with rivers of tears*, nor can he be comforted while *Sion* is afflicted; Though he be *wel-nigh drowned* in his own *tears*, yet he wiſheth, *Jer.9.1. O that my head were a fountain of tears.* Of the love due to our Country.

His bowels, his bowels are pained within him (by that coarctation or compreſſion, which great grief, fear and horror makes upon (by the retirings of ſpirit and blood) the *lactes* and ſmaller bowels, which are near the heart;) he is *weary of life*, which doth but daily torment him with ſo many *ſad ſpectacles*, ſuch *dreadful diurnals*, ſuch *unwelcome news*, of breach upon breach; ſuch a dying and ſelf-deſtroying Church and State; all things growing worſe and worſe, and no *remedy*: Still he the *alarm of war*, and ſound of the *Trumpet*: The Church and State *Phyſicians* are wholly for *corroſives* and no *lenitives*; for fraud and force, not for Reaſon and Law; they pretend neceſſity, and purſue providences till they are in a wilderneſs of woe and confuſion; far from peace, *health*, ſalvation, and *eſtabliſhment*; which are the effects and fruits only of *Righteouſneſs* and *Juſtice*, of *Reaſon and Religion*. Hence the Prophet with vehemency demands, and demanding he deplores, and deploring he reprpacheth the folly Ier.4.19. Lam.3.17.

folly and defect, the ſtupidity and cruelty of thoſe in power; *Is there no balm in Gilead? is there no Phyſician? Why then is not the health of the daughter of my people recovered?*

Jer. 8, 22.

The heathens compaſſion & courage for their Country.

The beſt of the Heathens had very quick ſtrokes upon their *heart ſtrings*, by the love and care they had of their *Countries*; they thought it (*dulce & decorum pro patria mori*) moſt worthy of a good man, not only to live, but alſo to die for his Countries *ſafety* and *honor*.

§. It argues minds without natural affection not to have *compaſſion for their Country*, and more for their *Church*; They muſt be *Clyclopick monſters* of *brutiſh Barbarity*, who can like *Cannibals* feed on the *fleſh* and drink the *blood* of their Country and *neighbors*, of their kindred, of their *parents*, and of their children; yea of their very *daughters*, who have a priviledge and plea from their ſex for greateſt tenderneſs.

Our Country is both our Mother and Daughter.

§. The *daughter of our people*, in reſpect of our poſterity and deſcendents from us, whom we leave to ſucceed after us, in our *lands*, houſes and *eſtates*; is alſo our *Mother* and Parent, *communis parens*, if we look backward, as we are derived from our *forefathers*; *Patria eſt & mater & filia*; our Country is our parent or mother, alſo our child or daughter, in different aſpects, and ſo requires different reſpects:

Firſt, Of reverence, as to our (*majores, progenitores*) Father or Mother, that begat and bare us.

Secondly

Secondly, Of *Indulgence*, as to our *daughter* or *poſteri*, which derive from us: In both, that love and kindneſs is expected, and by the *Law of Nature* (which is Gods Law) ſo commanded; that they *ſin highly* who are ſo cruel, as either to *ſacrifice* their ſons and *daughters*, or their Fathers and Mothers, their Church and Country, root and branch to the *fires* and flames of *civil Wars* and *diſſentions*, begun and continued by their ſinful cruelty, and tyrannous hypocriſie.

5. Can a *Mother forget her childe*, or a *Father* caſt off his *Son*, or *ſheath* his *ſword* in the *bowels* of *his daughter*, without the juſt imputation of *madneſs* and *inhumanity*? Judge then, what men, yea what *Sea-monſters* they are, that can be ſtudiouſly, deſignedly, and induſtriouſly *cruel* to that Country wherein they were bred; and to that Church in which they were baptized, to deform the beauty, and deſtroy the bleſſings of peace, plenty, order, good Government, and true Religion left them by their *Progenitors*, and to leave to *poſterity* nothing but *poverty* and *pain*, *terrors* and *wars*, *blood* and *confuſion*, *hypocriſie* and *cruelty*, *fanatick fury* and *military inſolency*; nothing but either *oppreſſion* or *Anarchy*; either the cries of the oppreſſors threatning, pillaging and exacting as grievous *tax-maſters*, or of the oppreſſed, mourning and deploring their ſad condition in vain, while either the cords of unrighteous decrees do binde a Nation captive to the luſts of unreaſonable and mercileſs men, as Iſa. 49. 15.

to the rack and torture, or ſuch daily executions of violence, exaſperation and rigor, as fills the land with diſcontent, blood and tumult; the daughter of his people daily appearing as the *ſlain wallowing* in their own blood; and her voyce is as the *groans of a deadly wounded and dying man.*

Ezek. 30. 24.

The dangerous and deſolate eſtate of a Nation deprived of her true Fathers.

Fourthly and laſtly, this denomination or title of *the daughter of my people*, imports, as the happy eſtate of any Nation, that is thus under Gods eye and tender care; alſo under the protection or guardianſhip of *wiſe Governors*, of juſt and lawful Magiſtrates, who carry themſelves as *Nurſing-fathers* and *Nurſing-mothers* to Church and State; yea as kinde Husbands, and indulgent Spouſes to their beloved Brides or Wives: So it ſhews how ſad, *deſolate* and helpleſs, yea how *dangerous* and expoſed to *miſeries*, both of *diſhonor* and death, and all manner of hurts, incident to any Church and State, the condition of any people is that is not under Gods care, or is deprived by their ſin and madneſs, of good Governors, of lawful *Magiſtrates*, of able *Miniſters* and Paſtors; ſuch a Nation or Church is as a poor, weak, helpleſs *daughter*, that is an Orphan or *fatherleſs*, without any friend, father or husband to defend and take care of her; ſhe becomes as a *forſaken virgin*, ſubject to all thoſe inſolencies and indignities, to which her own weakneſs, and the power of others luſts may expoſe her; nor can ſhe have any ſafety, health, honor,

Iſa. 49. 23.

ſecurity,

ſecutity, or handſom ſubſiſtance and defence until ſhe be reſtored to the care and protection of thoſe, who under God, deſerve to be, and by law are *Patres patriæ*, the true *Fathers of the daughter of their people*; All others that uſurp on a *nation* are, as unjuſt, ſo *hard Fathers*, *Fathers in law*, becauſe *without* and *againſt* Law, having neither the Law of God nor man for their *uſurped authority*, nor the *Law* of love and tenderneſs in their ſtony hearts; but as *Phyſicians* (who unſent for, obtrude their *viſits* and *practice*, more for their *fee* and *gains* than for any *love* to their *Patients welfare*) are moſt welcome when the patient is *ſooneſt rid of them*, whoſe *project* is rather to *protract* and *perpetuate* their *patients afflictions*, than to *recover* them; nor are they afraid of killing them, further than their gain may dye with them, and their *pragmatick* humor have leſs *miſchief* to do.

Concluſion of the firſt part in the text.

5. But I have *done* with the firſt particular, the import of this *ſtile*, and *compellation*, the *daughter of my people*; thus *God*, and thus the *Prophet*, thus all good men, and all good Chriſtians are wonted to *ſpeak* and *think* and *act*, to love, to pitty, and to pray for their country, both *Church* and *State*. What I beſeech you muſt they be, who *wound* her with the *wounds* of an *Enemy*, and ſmite *her* with the ſtrokes of a *cruel one*, as if all their *policy*, and *power*, ſerved to no other uſe, but to *execute animoſities*, and *exerciſe antipathies*, againſt *their country*, to eat out (as the generation of vipers are vulgarly ſaid do) the bowels of *their mother*, who

Psa. 122. 6. *pray* not for the *peace* of *Jerusalem*, but seek to make a *prey* of her, both in *peace* and *war*, in things *sacred* and *civil*, condemning her to everlasting enmities, wars, divisions, confusions, taxes and exactions, which cannot be removed, till *health is restored*; nor can this be, till the great *wounds* and wide *breaches* made and continued, yea *enlarged* by some, are *closed* and *drawn together*; till there be a (*redintegratio continui*, *et reparatio disjuncti*,) restitution of all noble parts that are necessary for the publique integrality and unity; its order and beauty, its honour and safety; Which what they are and how to be done, I leave to wise, *honest* and *impartial* men, who have *counsel* to *guide* their *prwer*, and *power*, to execute *or put in practise*, *their good* and *healing counsels*, in spight of all the Leeches and *Empiricks*, that would hinder publique health, that they might from the open *Orifices* of their *bleeding Country* suck more *advantages* for *themselves* and their parties to the *ruine of the whole*.

2 Part, what the hurt or disease is.

Secondly, Having visited the *Patient*, and finding it to be our *near relation*, as a *Sister*, or *Daughter*, or *Mother*, even our Country and Church; It is time for us to consider its *hurt or affliction*, to see what it ails; what that *plaga*, or *vulnus*, or *læsio*, or *morbus* is, wherewith it is so pained that it cannot rest night nor day: Our work is not only to *behold her a far off* with silence and stupor (as *Jobs* friends) in her grief and anguish, but either to apply suitable *remedies*, or at least such *prayers* and *words of comfort*

fort (צל לב to her heart) as may ſhew our pity and *compaſſion*, which is ſome *relief* to thoſe that are in *bitterneſs of ſoul.*

The Hebrew word שבר (whence our Engliſh *ſhiver* may well be derived) is rendred by the LXX. σύντριμμα, and by the Latin *contritio*, which properly *imports* ſome injury or *hurt* inflicted (*ab extra*) from an outward agent, by violence, ſo as to *wound* or *bruiſe*, or *batter*, or *break*, or *tear*; any thing that cauſeth (*ſolutionem continui*) *ſeparation* or *diſſipation* of parts which ſhould be united, and in whoſe right union is eaſe, as in their diſſolution or diſlocation is pain.

§. But the latitude of the word may well extend to the larger ſcope and intent of the place and *complaint*; which is not only upon the account of outward force and *violent impreſſion* made upon *Church* and *State*, againſt all *Reaſon*, *Juſtice* and *Religion*; but as in bodies *natural*, ſo in theſe *politique* (both *Civil* and *Eccleſiaſtical*) there are many kinds of *hurts* or *maladies* incident to them, both from *within* and from *without.*

§. There are beſides (*vulnera*) or fleſh wounds, and (*ulcera*) which are *inveterate ſores*; and (*gangrena*) gangreens which are deadly, if not ſpeedily cured or cut off; there are *puſtuli*, venemous tumors, or *angry biles*, which ariſe from ſome putid or *corrupt humors* in the body; alſo running *iſſues* and *fiſtula's*, which are moſt at eaſe when they have ſome vent, and moſt dangerous when ſuddenly and indiſcretly *ſtopped*; theſe

1. Of imbred hurts or diſtempers.

theſe are *hurts* too, and very grievous ones, when times are ſuch, by the diſcontent of mens minds, by the diſſolution of their licentious manners, by weakening the *authority* of *Laws*, and overturning the courſe of *Government* in Church and State (*ut nec morbos, nec remedia ferre poſſint*; that either the pertinacy of *cuſtomary diſorders* and prevalent miſchiefs, or the *petulancy of people overgrown* with *epidemical* and tolerated diſeaſes, will not endure fit *remedies*, yet are undone if they linger under their diſtempers uncured.

Hurts by redundancy of humours.

§. Sometimes a body grows *plethorick*, and is hurt by its exceſs of humors, crude and indigeſted, which are prone to gather together and fall on any weak and diſaffected part; there to ferment and inflame, to high feavors and very great anguiſh of the whole; ſo is it in a Nation when either *over-peopled* to an indigence and idleneſs through want of work, or when grown luxuriant by long peace and plenty, which runs to *ſottery* in many, and at laſt to the *armed man poverty*, whoſe *free quarter* preſſing on people provokes them to diſcontents, and ſo to deſign publique troubles (*quia multis utile bellum*) becauſe they have nothing left them but their carkaſſes, and their ſwords; *dig* they cannot, to *beg* they are aſhamed, *fighting* is their only fortune.

2. Of conſumptive diſtempers by too great evacuations.

§. Otherwhile a Nation may be too much *exhauſted* by war, by exactions and oppreſſions, by decay and want of trade, ſo as it becomes *conſumptive, weak and languiſhing*, either the (*humi-*

dum

dum radicale) native moiſture, *oyle* and *balm* of competency is waſted for want of encouraged *induſtry* and commerce; or the *calor naturalis*, the *ſpirits activity* and generoſity of a people are (as the modern Egyptians) quite extinct; being either *ſottiſhly idle*, or ſo *cowed* and *over-awed*, that they are *creſt-fallen*, and below any gallant *actions* and *deſigns*; living more like ſlaves under hard Maſters, than like the *Sons and Daughters* of a *fatherly Prince*, or a free and legal *Polity*; much as poor *Hoſpital wretches*, who are condemned to live always under the hands of *Phyſicians* and *Chyrurgeons*, kept down by Janiſaries, and daily terrified with either taxes or inſtruments of pain, or menaces of death. Certainly, as *qui medice*, ſo *qui militariter vivit, miſere vivit.* It is a killing and dying life, to live always under the *Chyrurgeons* lance, or the *Soldiers* ſword.

§. The *Hurts of a Nation* may be diſtinguiſhed into thoſe that either diſaffect the body and outward man, by *Tyranny*, *Injuſtice* and *oppreſſion* contrary to the known laws, good conſtitutions and venerable cuſtoms of a people (which are the *native* and *ſelf-healing balſom* of thoſe great bodies) preſſing upon the eſtates, properties, liberties, limbs, lives and honors of mankind; when either *Superiors*, like the *diſaffected head* diſtill too ſharp and corroſive humors upon *inferior parts*, or theſe ſend up (by a kind of circulation or *exhalation*) peſtilent fumes and vapors of mutiny and *rebellion* againſt their Heads and Superiors; jealous of, and envying each others welfare, alſo with-

1. Civil hurts or bodily diſtempers by Injuſtice.

withdrawing that natural aſſiſtauce from each other, which is indeed the ſupport and health of the whole.

§. Theſe *hurts* are very *dangerous*, and ought to be ſpeedily compoſed to ſuch an harmony as is a tolerable ſtate of *health*, by adjuſting every one their rights aſſigned to them by that Law, which ſo takes care and provides for the publick order, beauty, and welfare of all, that it permits no one private *intereſt*, like a *wen* or *leech*, or *Incubus* to oppreſs, *dreine* and *deſtroy* anothers; for as in *Nature*, ſo in *States*, the whole cannot be well at *eaſe*, if one part be grievouſly pained or pierced.

4. Of violent rapes committed on the Daughter of my People.

§. There are ſometimes *horrible rapes* committed upon the *daughter of a people*, while *vile* and *violent men* (ſons of *Belial*) to ſatisfie their own *inordinate luſts* of *revenge*, *covetouſneſs*, *pride* or *ambition*, apply by *force* or *fraud*, or both, to obtain that *power* and *place*, that *favor* and *preferment* in the publick, which they diſpair to get in fair and honeſt ways of worthy *induſtry* and *merit*. Theſe are like the *inceſtuous raviſhers* of their own *Siſters*, or *Daughters*, or *Mothers*; men that have much of *Cateline* in them, nothing of the *true Chriſtian*; nor are they to be envied, if they proſper for a time in their *wicked devices* and *indeavours*, ſince this is all the *ſhadow* of *greatneſs* they ſhall ever enjoy, while for a *moments glory* among a company of *poor mortals* they venture *eternal debaſement* among the Devils; where ſuch great ſinners

ners ſhall be *greatly tormented*; nor will their *proſperity* procure their *impunity*; though they dye in *peace*, yet they deſcend to an *eternal war*, which is (πολεμὸς ἀσπονδος) never to be ended by peace or truce, nor yet by *annihilation* or *extinction*.

5. There are alſo *grievous hurts* which may befal a Nation as to its very *ſoul* and *better ſpirits*, that is, its *intellectual powers* and *excellencies* of *Religion* and *Learning*, of *rational* and *ingenuous* improvements, moſt worthy of *men*, of *Gentlemen*, and *Chriſtians*. 5. Spiritual hurts. 1. As to Religion.

Theſe *hurts* are when *true Religion* which is founded on Gods Word, confirmed by the teſtimony of the Church of God in all ages, *fortified* by good Laws, *regulated* by good Diſcipline or Government, and *ſupported* by *honorable encouragements*; when this is either corrupted in its ſoundneſs of doctrine, or overgrown (as the head with a ſcald) by ſuperſtition, or broken by faction, or baffled by vulgar inſolency, or perſecuted by miſguided zeal, or oppreſſed by *inordinate power*, or robbed of its juſt *maintenance*, or diſcompoſed in its due order and government, or deſpiſed in its *beſt Preachers* and *Profeſſors*, or run out to the *itch* and *ſcratch* (the *ſcabies & pruritus diſputandi*, as Sir *Henry Wotton* calls it) of diſputing and jangling, which breeds uncharitable and empty formalities; tending and ending in *prophaneſs* and *Atheiſm*, extinguiſhing truth and love, ſound faith, and ſincere charity, which are as the oyle and flame of the lamp

of Religion in any Church and heart; these are most dangerous distempers, and hardly to be *cured* or *recovered*, unless such speedy *cordials* and *antidotes* be applied by wise *Magistrates*, sober *Ministers*, and sincere *Christian people*, as may *recollect*, *refocillate* and *restore* the power of godliness, and spirits of true Religion, by *dissipating* and expelling those noxious and *pestilent oppressions*, with which either *Princes*, or *Peers*, or *people*, or *preachers* have pressed upon *true Religion*, by *covetousness*, or *ambition*, or *Sacriledge*, or *Schism*, or *popularity*, or love of *Novelty*, or *Sedition*, to the great disgrace of *true Religion*, and the best Ministers of it, both Fathers and Sons.

§. It is observed by *Guildas* and others, who give account of our English subversions by *Saxons* and *Danes* (when we were Christian and civilized, but they Heathens and barbarous) that nothing more *presaged* the deluge of those *miseries*, which followed such *invasions*, than the great contempt and *oppression* to which the *Clergie* and *Religious Orders* were brought; partly it may be by their own sloth and *luxury*; but chiefly by the prophane insolency of all sorts of people; who were content to have all *Religious cords* broke asunder, that they might enjoy the full sway of their *licentious humors*.

2. Hurts as to good Learning

§. Again, when *good learning* (which is a most officious, useful and comely *handmaid* to *Religion*) when *humane Arts* and *Sciences* (which are beams or strictures of *divine wisdom*) when *studies* of

of *good Laws*, and due adminiſtration of *Juſtice* accordingly, (which are the vital ſpirits of a Nation) when theſe are *vilified* and outraged by the vileſt people, by *Jack Straws* and *Wat Tilers*, whoſe ignorance makes them enemies to *knowledge*, as darkneſs is to *light* (being like Maſtiffs the feircer for thoſe *dark kennels* in which they are bred and kept up.) When this ill kind of men cry down (like the *Epheſine* rabble) with duſt and clamor, more than any ſhew of reaſon, all *Schools* of *Learning* and *Univerſities*, that they may run after *falſe Prophets* and *Dreamers*, whoſe ſimplicity is ſo impudent to pretend *inſpirations* and *new lights*, to ſo eagle-eyed and quick ſighted a people as the Engliſh are, till their *deluſions and folly are manifeſted.* Acts, 19. 28.

5. Theſe are as rough *Satyrs*, a kind of robuſt *wilde men*, who truſt more either to their *limbs* and *ſinews*, or to their *wit* and *cunning*, than to their conſciences, or our Laws, for the getting of their living; aiming to live more like *beaſts* by rapine, than like civil men and good Chriſtians, by honeſt labour, and ingenuous induſtry.

6. Nor are they ſmall *hurts* which the teeth of ſuch *Foxes*, and tuſhes of ſuch *Boars* have given to any Church or State, where they have for a while *prevailed*; being much fitter for *Mahometan converſation* than *Chriſtian profeſſion*; for there (among Turks) only force or fury makes men *conſiderable*; for they think that their Princes and their mad men are highly favoured and

moſt familiar with God and his Angels.

§. Theſe *hurts* on the *mental ſpirits*, or *intellectual powers* of a Nation, are more dangerous than thoſe that are incident by *groſſer wounds* of *outward immoralities*, which the *Phyſick* or *dieticks* of *good Laws* well executed, will eaſily keep from *predominating*; but the *hurts* which fall on *Religion* and *Learning*, on the *Reaſon* and *Conſcience* of a Nation, are like frenetick *diſtempers*, long a *growing*, and long a *going*; like the *wounds* on the *head*, or *cracks*, as we ſay, of the *brain*, hardly ever throughly cured; when *Hereſie* or *Schiſm*, like a *ſpiritual frenzy* hath *ſeiſed* on *any people*; as was evident in the *Maniches*, *Novatians*, *Arians*, *Donatiſts*, *Neſtorians*, *Eutychians* and others, of ancient and modern ages.

Publick hurts from ſins predominant and unpuniſhed.

§. There are further, *plagæ per peccatum*, and *proper peccatum*; hurts from ſin, and for ſin; the firſt *hurts* are by our own evil *meritings*, as the ſelf wounds of a *drunkard*; the ſecond by *Gods juſt inflictings* upon malefactors; for he will not always leave the publique ſins of a Nation, without viſiting with ſore and publique puniſhments.

§. The *firſt hurts* are thoſe *from ſins*, when they *grow great* and *maſterly*, *boyſterous* and *imperious*, either *countenanced* in *Court*, or *indulged* in City, or *prevalent* and neglected in Countries; when *prophaneſs*, and *lying*, and *ſwearing*, and *drunkenneſs*, and *uncleaneſs*, and *murthers* or the like *fædities* come to pollute a great or a conſiderable part of a Nation, ſo as men make a mock

Ier. 27.10. Iſa. 59.3. Hoſ. 4.2.

mock of ſin, and *glory in their ſhame*; when *Rebellion*, *Perjury*, *Innocent-blood-ſhed* and *Sacrileдge* are drawn on (like ſtrait and pinching ſhoes at firſt) with the *ſhooing-horns* of *Religion* and *Reformation*, of publique neceſſity, thrift and good Husbandry, with antipathies againſt *Idolatry*, and abhorrencies of *ſuperſtition*; when *Prince* is bad and *people* worſe, and *Prieſt* or *Prophet* worſt of all: When from the *Rulers* or *Teachers* of a Nation, wickedneſs as a *plague of leproſie*, is ſpread over all the Land: When there is a loathing of the *heavenly manna*, a contempt of *Word* and *Sacraments*, an *indifferency* to all Religion, as little *reverence* in a *Church at holy duties*, as in a *Play-houſe*, and far leſs than in a *Shire-houſe*; theſe *fiery darts* of mens own wanton luſts and the devils temptations do wound very deep; they at once *pierce* and *ſear*, they *hurt* and *ſtupifie*, they make men paſt feeling at length, and only fit them for vengeance. Ier. 5. 31. and 6. 13.

§. The *ſecond hurts* are *propter peccatum*; thoſe which the juſt and *angry God* in his ſore *judgements inflicts* on a people now incorrigible in ordinary ways; and moſt ſeverely on thoſe that are *called by his name*, and owned as *the daughter of his people*; ſo the Jews by various hurts and healings were objects of Gods wrath and mercy, till they had filled up the meaſure of ſin. See the *Eaſtern*, *Aſiatick*, *Greek*, *Egyptick* and *African* Churches; how famous, how fruitful, how flouriſhing? till wounded with ſins, overgrown with groſs hereſies and ſchiſms, noiſom luſts, baſe opinions Hurts for ſin by Gods inflicting. Ier. 25. 29.

nions and bad actions; the ſword of Gods vengeance by the barbarous *inundations* of *Scythians*, *Saracens*, *Turks*, and other colluvies or ſcum of people at laſt ſo divided them, that they are at this day almoſt utterly deſtroyed.

§. The arrows of preſumptuous ſins ſhot up againſt heaven, fall on the heads of the ſhooters to their own hurt (as *Lamech* ſpeaks) And as *Solomon* tells us, *wicked men ſin againſt their own ſouls*, and ſo againſt the peace, plenty, honor, health and welfare of their Nation and poſterity: *Sin* (as *Pliny* ſays of Quickſilver) is (*venenum omnium*) the peſt and poyſon of *all things*; it nrgeth God to be as a *cruel one*, it *provokes* till there be no *mediation*, interceſſion or *remedy*: when men proudly and impenitently treaſure up ſin, they treaſure up withal *wrath againſt the day of wrath*, till judgement break in like the flood on the old world, or fall like *fire from heaven* without any to help, or the earth open and *ſwallow men* up quick as *Korah* and his complices.

Prov. 6. 32.

2 Chron. 36. 16

§. Here God is in Juſtice and Honor *concerned* to ariſe, to *bend his bow*, to *whet his ſword*, to be avenged on ſuch a *nation*, which is *grown wantonly wicked*, which dares *fight againſt God*, yea and *challenge* him, whether he regard *iniquity or no*, whether he be not ſuch an *one as themſelves*; the *wounds* which men inflict on the *Spirit*, *Grace* and *Glory of God*, force him to wound them; when there is no *fear of God*, no *ſhame*, or *remorſe*, or *repentance* for ſin (*ideo conterimur quia non conterimur; ideo vulneramur quia non vulneramur*, as St. *Bernard*)

Ier. 5. 9. and 9. 9.

Pſal. 10. 11.

Bernard) becauſe our hearts are not *broken* nor our *Spirits contrite* within us for ſin, therefore the Lord of hoſts *breaks* in upon us, with one *breach* in the neck of another, with *famine, plague,* Iſa. 27. 1. *ſickneſs* and *death*; with *inteſtine war, diviſions* and 9. 21. *endleſs diſtractions*, till *Ephraim* riſe againſt *Manaſſeh*, and *Manaſſeh* againſt *Ephraim*, and *Judah* againſt both; to eat as Canibals one anothers fleſh, and drink each others blood, and thereby break the *arm* or ſtrength of the *whole Nation*; yea the very bones will be broken, as when one choppeth wood; when the *ſinews* are cut in ſunder, all *bonds* of *Law* and *Conſcience*, of Reaſon and Religion, of Juſtice and Charity, of Unanimity and Unity, are (like *Sampſons* withes) ſnapped in peices. All theſe hurts mens *own ways* procure to Ier. 4. 18. them, ſo that God appears either as a *ſtranger* and 30. 14. and *waifering man*, or an enemy, yea as a *cruel one* in his ſore *judgements*, which like *waves* of the ſea purſue one another.

5. Yet there was ſome mercy in this *ſeverity* as to *Iſrael* and *Judah* a long time, while God *cut them ſhort only*, but did not utterly forſake them, or caſt them out of his ſight: it may argue ſome hope, that a *Phyſician* yet vouchſafes to mind and viſit his *Patient*, to apply any *cauſticks* or *ſcarifyings* which by *pain* may bring to *ſenſe*, and ſo to healing. There is good in the evil of punishment outwards.

But there are (*cæca & ſurda vulnera*) ſilent, and *unſeen*, and at preſent unfelt, yet very ſore hurts and deep *wounds* bleeding inwardly, which God may inflict, as upon a particular ſoul, ſo upon The worſt hurts are unſeen and unfelt.

Hoſ. 14. 17. on the *ſpirit* and *genius* of a *whole Nation*, as to the generality of the people, by giving them
Ier. 2. 30. over, by letting them alone; *Why ſhould they be*
Hoſ. 5. 2. *ſmitten any more, being a rebellious, ſtif-necked and back-ſliding people! profound to revolt, bold Apo-*
Ier. 7. 9, 10. *ſtates*; falling from their duty to God and man, yet glorying as if they *were delivered to do all this wickedneſs*, by the teſt and approbation of *providence*, diſcovered as they fancy in the proſperity of their impietie, for a ſeaſon.

5. Whereas indeed as St. *Auſtin* obſerves, *Severiſimè punit Deus, cum pœnalis nutritur impunitas*; There need no greater puniſhment of a *gangrene*, than to *let it alone*, to *leave it to it* ſelf; This (*crudelis miſericordia*,) ſevere mercy St. *Bernard* paſſionately and wiſely *deprecates*, (*potius ure, ſeca, percute domine, ne parcas, ut parcas*,) Rather lance (O Lord) and cut and burn, by a merciful cruelty, than ſo ſpare me, by a cruel clemency, as to ſpoil and damn me for ever, ſaith the *devout man*.

6. There are *ſpiritual maladies*, and *miſeries too*, which give a people over to *Dementation*, and *aſto-*
Deu 28. 34. *niſhment*, to *blindneſs* and *madneſs*, to ſeek after
and 65. and truſt in *lying vanities* and deſperate hypocriſies, to reſt in the *flatteries* of *ſucceſſes*, or the *applauſes* of the *vulgar*, who think every one that *proſpers* to be a *God* or a *good Angel*; and every one that is unfortunate to be a *Devil*, or a great offender, as the *Barbarians* did St. *Paul* when
Acts 28. 3. the Viper ſeiſed on his hand, and he ſhaked it off unhurt.

7. Hence any *Idol of Superſtition*, any *meteor* of

of *Enthuſiaſm*, any *glow-worm* of *fanatick fancy* and *fury* ſerves the turn, and inſtead of Gods candles and lamps of *pure Religion* in well-ordered Churches, as golden candleſticks. God takes away theſe burning and *ſhining lights*, and leaves a people to the *ſparks* they have *kindled*, Iſai. 50. 11. to be *ſatisfied with their own deluſions*, to *believe lyes*, Ier. 16. 5. to rejoyce and glory in their evil and perverſe ways; and when God hath taken away his *peace* and *truth* from them both in Church and State, they will fall under grievous *violences*, oppreſſions, and exactions of men whoſe mercies are cruel, and their *healings* further hurts, which ſhall make their very ſouls *bow down* to the Iſai. 51. 23. ground, that *proud men* may paſs over them; when nothing but fury and ſedition at home; nothing but *war* and *invaſion* from abroad is in reaſon to be expected; yet then ſome people will eaſily *ſmile* and *fawn* on their *oppreſſors*, they (poor wretches) being prone to believe (as *Country fellows* do the *Montebanks*) that all is *well* and *whole* which powerful hands undertake to touch; they will eccho *peace, peace* in Church and State, and cry up a *Commonweal*, when indeed it is a *common woe*, as to the grand *intereſts* of the Nation, in the beſt and nobleſt, yea in the moſt of its parts and members, which can never be fully happy, unleſs they be of one heart and mind, of one Law and Religion as to the main.

5. Which leads me to the *Third Particular*, The *Medela* or *ſanatio*; the ſeeming and pretended 3. Part. The pretended Healing.

ded, yea profeſſed and boaſted *healing* of the Nations *hurts*; They have healed with ſaying *Peace, Peace,* שלום שלום; *repetita, duplicata, firma & certa pax*; nothing but *peace* enjoyed, and *peace* to be expected, ſays *Zedekiah* and *Hananiah* the falſe Prophets, who lied in the name of the Lord.

1 Kings 22. 11. Ier. 28. 15.

1 The craft of theſe Empiricks.

§. We may obſerve the *cunning of thoſe Empiricks*, thoſe falſe *Phyſicians*, who are of *no value*; they uſe this ſweet welcome word of *peace* to the people, which is a *Catholicon, comprehenſive* of all *enjoiments* (for every *want* is a kind of *war*) when they cry *peace*, and repeat the *crambe* of *peace, peace*, and ſing this ſong (or κόκκυσμὸς) over and over again; they hope, (as *Demetrius* and his fellow-craftsmen) by crying *Great is Diana of the Epheſians*, even to a *raving* and *hoarſeneſs*, to make the people believe that the *image* which came down from heaven, was certainly a *god deſs*; wih this *lullaby* of *peace, peace*, do the *Polititians* and *oppreſſors* of a Nation ſeek to quiet the *trefe* and *wayward people*, when they cry out of their *ailes*, and oppreſſions, as poor *Micah* did, when the *churliſh Danites* took away his *gods* and his *Prieſts*, yet was he demanded *what he ailed ſo to cry after them.*

Acts 19. 35.

Iudg. 17. 13.

§. So the great *Artiſts of State*, that they may the better ſet off their skill, make (as Montebanks) larg Haranges, ſpecious and popular orations, like *Herod*, moſt *artificial ſpeeches*, mixed with preaching and praying, and ſprinklings of Scripture, and Gods cauſe, as guiled or ſyrupped bitter

bitter pils, to give the better *guſto*; ſtill concluding with the *Epiphonema* of *peace, peace*, when behold nothing but *uſurpation*, and *oppreſſion*, grievous *exactions*, and heavy *loads*, *bonds*, and *chains* and *priſons* are everywhere prepared for thoſe that dare *cry*, or *complain*, or call for *remedy*; *Peſſimi medicaſtri impenſius oſtentant artem*: None make ampler *prefaces*, brags and *ſpreadings* of their *skill*, and *ſalves* and rare *feats* than the moſt *arrant Quacks* and *Cheats*.

§. These, as the *Magicians* of *Egypt*, ſometimes ſo enchant poor people, that they believe all to be miraculous, at leaſt innoxious, which comes from the *tongues* and *hands* of thoſe who poſſeſs them; as Heathens aſcribed all bleſſings to their Idols; the moſt *crying Injuſtice* muſt be thought the *higheſt Juſtice*; the greateſt contempt and curb, the ſtrongeſt *oppreſſion* and *deluſion* of a *Nation*, the wildeſt and moſt partial toleration muſt be voyced for liberties, yea for *precious Chriſtian Liberty*, purchaſed with much blood and treaſure; the groſſeſt *Anarchies*, and moſt ſnarled *miſgovernments*, whoſe *wheels* are oft taken off, and whoſe weight drives heavily over the very heads and bellies, Laws and Liberties of the Nation (as that *Romane Virago*, *Tullia Hoſtilia* did her chariot over her Fathers corps) to the depreſſion of the honor and freedom of *Princes*, *Peers*, and beſt of the people, this is voyced *peace*, *peace*; the moſt irreligious *licentiouſneſs* in *doctrine*, *opinion*, *ſpeech* and *manners*, muſt be reputed freedom of ſpirit; the moſt novel and un-

juſt *cauſe* that ever was on foot, muſt needs be cryed up for the *Good Old Cauſe*; when 'tis indeed quite contrary to the goodneſs of Equity, and the antiquity of truth.

The confidence and cruelty of falſe healers.

§. Such *monſtrous ſolœciſms* there are in the world between ſome mens *words* and *actions*, between the credulity of cowardly people, and the reality of their enjoyments: This is the *cunning*, this the *confidence*, and this the *cruelty* of ſome *State Juglers*, and their *Plebeian Paraſites*, to boaſt of all they do or ſay, is in order to *peace*, *paace*; when by *Peace* they mean (as *Saluſt* expreſſeth it) nothing but the *ſervility* or the *ſolitude* of a Nation, that all intereſts, ſacred, civil and military, may *truckle* under their *high* and *mighty power*, their *tripple crowns*; *& ſubmiſſis faucibus deferre imperium*: All that ſearch and try their *ways*, or *wounds* rather, are *offendors*, even for a word, if they dare ſpeak, *whiſper*, think or *weep* ought but *peace*, *peace*; When ſuch *valiant*, ſuch *ſucceſful*, ſuch *holy*, ſuch *praying*, ſuch *preaching*, ſuch *Saintly*, ſuch *Seraphick* men, have gotten *power*, and *place*, and *plenty*, and *palaces*, O now all is *peace*, *peace*.

Iſa. 29. 21.

§. And the better to colour over the overthrow of three flouriſhing Nations (which from the pile of three *united Kingdoms* are fillipped to the croſs of an ill *ſodered Commonwealth*) ſome men muſt by all means pretend to ſet up (as *John* of *Leyden* and his Complices did) the Kingdom of Righteouſneſs, the *Throne* and *Scepter* of *King Jeſus*; Which is juſtly eſteemed a *Kingdom of peace*,

peace, being ſeldom or never advanced by an *active war*, but only by a *paſſive*; yet is this a principal decoy to impoſe upon *vulgar people*; for who will not ſeem willing and forward to ſubmit to Chriſts Kingdom, that he may rule and reign? But we are not ſuch children, nor have ſo *learned Chriſt*, as to expect his *Kingdom to be of this world*; though in it, yet not after its *methods*, *of the ſword*, but by the *word of truth* and *ſpirit of patience*; thus came the King of *Sion*; the other by the ſword of blood, is a rare project for *Muncer* and *Knipperdolling*, for *Hacket* and *Arthington*, when they can be merry in *peoples miſeries*, with (*populus vult decipi, decipiatur*) people have a mind to be deluded, and tis fit they ſhould be ſo; when credulous people will believe in *any ſpirit*, an hundred to one but ſome *lying ſpirits* and *deceivers*, falſe Chriſts, and falſe Apoſtles will come among them, who ſhall make them believe *light* is *darkneſs*, and *darkneſs light*; that *good* is *evil*, and *evil good*; that their *iron chains* are *bracelets* of *gold*; that factious Conventicles are pureſt Churches; that Synagogues of Satan are the trueſt Jews, or children of *Abraham*; that partial *Conventions*, and *Senates*, ſifted, and purged, affronted and baffled by tumultuary or armed force are *full* and *free Parliaments*.

Ioh. 18. 36.

1 Ioh. 4. 1. Mat. 24. 23. Iſa. 5. 20. Rev. 3. 9.

5. Which name and thing of Parliament every ſober and underſtanding *Engliſh man* juſtly *venerates* and highly eſteems in their due and only true conſtitution; ſo Parliaments are juſtly honored, as *flos & corona gentis*, the cream, flower,

The honour of Parliaments when full and free.

flower and crown of a Nation, the anchor and center (under God) of Laws, Liberties, Lives, and honors, of all that is dear to us in this *world*, yea of our Religion too : A Free and full Parliament is the very *Palladium pacis publicæ*, the beſt *preſerver and reſtorer* of our *peace*, publick *health*, and all honeſt *intereſts*; the moſt *auguſt* and *honorable Aſſembly* in the world (*Quo ſol illuſtriorem non aſpicit*, as Biſhop *Andrews* calls it, in his *Tortura Torti, pag.* 291.) the beſt tempered *conſtitutions* of *ſpirits* and *humors*, of *power* and *counſel* in a Nation; the *oracle* of *publique wiſdom*, the *magazine* of *publique ſtrength*, the *ſource* and *fountain* of *publique order* and *authority*, the treaſury of our *riches*, the ſanctuary of true Religion, the ark in which the Church of *England* is embarqued; the Conſervatory of both *ſanctity* and *civility*, the beſt umpire of our civil *differences*, the moſt *equanimous Cenſor* and reformer of manners; the grand *Truſtees* of *Church* and *State*, when ſo full and free as becomes men of conſcience and honor; Who would not ſubmit their honor, eſtate, liberty, life, and all things temporal to ſuch a Judicature of his Country-men, ſuch Arbitrators of the publique choiſe?

Iſa. 1. 5. §. But to cry *peace*, *peace* to the body, when the whole heart is *faint*; when the whole head is *ſick*, when the very *brains are beaten out*, when the vital and beſt ſpirits of a Nation, are almoſt expired and exhauſted, when the military and pretorian inſolence ſhall ſtand over the Senate

or

or Parliament, as *Hercules* with his club over *Hydra's* many heads; This partiality is such a *tyrannous impoſition* on reaſonable men, as if they were commanded to believe and declare that a part is equal to, or more than the whole; that *glow-worms* are brighter than the *Stars*, and *Meteors* or *Comets* more benigne than the *Sun* and *Moon*; that all the wiſdom and piety of a Nation, were contained in a Knapſack, as the Holy Ghoſt was carried in a Cloak-bag from *Rome* to *Trent*: Men need but count the pole or tell noſes, to tell what a *free and full Parliament means*, which comprehends all the Repreſentatives and Truſtees choſen by the Nation, beſides the *Peers*, who were the great Council to the Prince.

5. Peace, as health, *includes* the good *conſtitution* of the *whole*, but cheifly of the moſt Noble *principal parts*; peace of *Church* and *State*, at home and abroad, will be far from that *Nation*, whoſe publique counſels are at *variance*, and their *cheif Councellors* are either *fighters* againſt themſelves, or *oppreſſors* of *one another*, to ſerve ſome *partiall* (which muſt needs be a) *Siniſter baſe and bad intereſt*; for no counſel is good, in or out of *Parliament*, which is not for the *publicks* good, in which every legal and juſt intereſt is contained; Indeed its a meer *cheat*, put on the poor *Patient* the *daughter of my people*, when *vaine* and empty *words* of *peace, peace*, are uſed; and yet either the *ſword*, or the exactor, or the *oppreſſor* devoureth every way, and every day, when God and man, his *word* and the violated *Laws*, peoples ſad *experience*, and tired patience,

patience, their exhauſted eſtates, and dayly alarms proclaime, there is no true peace, no *honeſt* and *juſt*; no *ſafe* and *ſecure peace*, which indeed is not to be expected, while ſuch Witch-crafts are impoſed, and ſuch wicked purpoſes partially and violently promoted, utterly to deceive, undo, and deſtroy a people; which brings me to the fourth particular.

4. The lye or fallacy of healing ſlightly.

§. Fourthly, The ψεῦδος, lye or *fallacy*, which the Spirit of God by way of *Irony* expreſſeth, they have healed, thus they pretend and brag: but *ſlightly* (על בק לה *ſuper leve*, *ut leviculum*, *tanquam rem nihili*, ἐξουθενῶντες, LXX. *deſpicientes*, *vili-pedentes*: *cum illuſione*, Syr. *cum ignominia*, *verbis mendaciorum ſuorum*, Chald.) Thus *Tranſlaters* and *interpreters*, render the word variouſly, but to the ſame ſence, arguing the little reſpect of *piety*, *honeſty*, *equity*, and *charity*, or *humanity*, which was in theſe vaine glorious and ungracious *healers*, who either wanted *skill*, or *will*, or *power* and *influence*, or due *authority*, or they were *ſlighters* and *contemners* of the publiques *health*, onely intent to their private *wealth* and advantages.

The fraud of ſuch.

§. They never ſearched the bottom of the Nations great crying ſins, diſorders and ſufferings, nor applied ſeaſonable, juſt and *meet remedies* to either; yea they *feſtred* and enflamed the *lighter hurts*, to *greivous ulcers*, ſmall *faults*, *offences*, *miſtakes*, *differences*, and *jealouſies*, which did ariſe in *Church* and *State*, they either dreſſed theſe ſcratches with

with *Vinegar* and *gall* onely, with *sharp and picquent corrasives*, without any *lenitive* or *moderation*; or else by a *dilatory negligence*, and supercilious careleſnes, they let *publick distempers* and *hurts* run on, till they were leſs capable of any cure, or patient of good applications; Yea, and by a *superfluity* of wanton *cruelty*, they either widened the *wounds*, and made their *probes* their *punniards*; or else dreſſed them with poyſoned ſpunges, while they ſeem to purg them, as one that is killed by a glyſter or potion. And at beſt by a moſt *impupudent hipocrifie*, they have skinned over the *hurts*, with ſome ſhew of *ſetling* what *was ſhaken*, and of reforming what was amiſs; when indeed no men did more deform the *beauty*, or *ruine* the welfare & hinder the *healing* of the publique, than theſe *Healers*, by their enormious ſins, and *outragious luſts*, by their *unjuſt* and *violent* actions, by their *partiality*, and *impotency* of their *paſſions*, by their *evil eyes*, their *fowle breath*, and their *rough hands*; which are the inſtruments of *bad hearts*, and baſe *minds*.

5. Little or no publique healing is expectable from men that are inordinate *ſelf-lovers, covetous, boſters, proud, blaſphemers, diſobedient* to *parents, (natural, civil, eccleſiaſtical) unthankeful, unholy, without natural affection, truce-breakers, falſe accuſers, in continent; fierce diſpiſers of thoſe that are ſolidly, ſincerely and conſtantly good, Traitors, heady high-minded lovers of pleaſures more then of God, having a form of godlineſs, but denying the power of it*, as the Apoſtle gives their character by an holy *Satyr*. Their Character. 2. Tim 3. 2. 3.

Diſpair of cure by them.

§. And can any thing, that is good for the *health* of the *daughter of my people*, proceed from ſuch *Galileans*, ſuch evil men, who meditate miſcheif night and day, who decree unrighteous decrees, and act wickedneſs with both hands, greedily. Who think themſelves moſt *hurt*, if the *State* and *Church* ſhould be *throughly* and *ſpeedily healed*; they fancy themſelves undone, if any publick good be honeſtly done; tis paine and death to them to have the bones well ſet, which by them have been broken; to ſee the (ῥήγματα rather than the τραύματα) gaging wounds or gulphs rather cloſed up, which they have either made or widened, and kept ſo open, that they threaten in a few years to *ſwallow up* all the wealth, and *peace*, and honor, and *ſtrength*, and *happineſs* of the *Nation* and *Church*.

Their monopoly of healing.

§. Yet theſe are the men that ſay *peace, peace*; that would be thought the only *bleſſed Peacemakers*, the *ſoveraign healers* of the hurts of the *daughter of my people*; ſuch *Monopoliſers* of all medicines and healing drugs, that they are impatient any others ſhould take the *cure* in hand, or have any thing to do in *Church* or *State*, beſide themſelves and their applauders. They tell the poor patient which is *full of wounds* and *putrfied ſores*, that they will do her more good with their *tongues* and *lips*, added to their *lancets* and *ſwords*, than the *beſt Phyſicians* can do by their beſt *unguents* and ſoveraign *balſoms*; while the poor, ſick, wounded and languiſhing creature crys out for ſome eaſe, and pity; yea

roars

roars for the very diſquietneſs of its ſoul, and continued pains; yet without any ſhame or bluſhing, theſe *Phyſitians* of no value, theſe miſerable *Mountebanks*, affecting a ſupercilious ſhew of ſoveraign majeſty, ſeverely *frown* on the *pittiful looks* and tears of the *daughter of my people*; with *terror threatning her* to hold her peace, to believe ſhe *hath peace*, nay to *ſay and ſwear* it is *peace, peace*; yea and to *abjure* the uſe of any *other men* or *better means*, which have been formerly very *effectual for her healing* and *recovery*. Ier. 8. 11.

§. *Quis cœlum terræ non miſceat & mare cœlo?* Here patience it ſelf is a ſin, and impatience a vertue: Who, not ſtupid, can forbear with the Prophet to cry out, *Hear O heaven, and give ear O earth?* Was ever any Nation ſo tampered with, ſo peſtred by a company of *fallacious Phyſitians*; *pretenders to heal*, *ſuperficial skinners*, *dilatory Empiricks*, and *miſerable Medicaſters* who reſolve *ſmall hurts* into *grievous ulcers*; and *green wounds* into *virulent gangreens*, and *little bruiſes* into fell and *inflamed tumors*, yet cry *peace, peace*; and we *have healed* you; why do you yet complain? Impoſters provoke to juſt impatience. Iſa. 1. 2.

§. As if the Prophet ſhould ſay, it is high time (indeed) after ſo many years of waſting and wounding, of *war* and *trouble*, of *death* and *bloodſhed*, of *undoing* and *deſtroying*, of *cutting* and *dividing* the *Body Politique*, turning the *daughter of my people* (as on the gridiron) from one ſide to the other, by *viciſſitudes* of *burning Fea-*

vors, by continual *toſſings*, and fits of high *diſtempers* (between the wrath of God and heavy hand upon her, beſide the fury of men againſt her) yet to cry *peace, peace to her; when as the Lord lives, there is no peace*; nor many ſteps between the patient and death; or at beſt ſuch a ſorry peace as is no leſs chargeable, *terrible* and *oppreſſive*, than an open *war*; *Pax omni bello triſtior*, a peace patched up with popular pretentious and impious injuries; as the body of *Lazars*; whoſe *plaiſters* rather *hide* than *heal* their ſores: What true peace can that be which is founded only on ſands and quagmires, on violence and exaction, daubed over with the untempered mortar of policy and hypocriſie, which holds not one winter; built up *with cries*, begun with *violence*, carried on with *oppreſſion*, and ending in *deſolation?*

Character of true healers. Pſal. 119. 155. Iſa. 57. 22.

§. *Peace*, or *health*, and *ſalvation* are far from the ungodly; What peace can there be to the *wicked* Princes or people, Senators or Souldiers, *whoſe feet are ſwift to ſhed innocent blood?* whoſe hand are *full of bribes*, whoſe hearts are *hollow* and *double minded*, whoſe power is *uſurped*, whoſe decrees are *unrighteous*, whoſe mouths are *full of* Iſa. 32. 17. *fraud* and *flattery? Peace* and *Eſtabliſhment* in *Church and State* with God and men, are the fruits of *Juſtice* and *Righteouſneſs*, of *true Religon* and *good Laws*, of *juſt Magiſtracy* and *legal Soveraignty*, of *fixed, free* and *united Councils*, of *wiſe and honeſt Valour*, the ſtudy, prayer and en- Exod. 18. 21. deavour of men *fearing God* and *hating covetouſneſs*,

neſs, men of *true publique ſpirits*, who are not ſwayed by private intereſts and paſſions to any novel deſigns and factious *adherencies*.

§. Men of wiſdom and honor fortified with juſt Authority, are only apt to make a Nation happy by healing her, in thoſe ways of honeſt decrees and impartial dealing, which are legal and regular, not fanatick and extravagant, which every night dream, and in the morning propoſe *new receits*, *Seraphick projects*, and *untried medicaments*, which ſufficiently ſhew, that ſuch *Chyrurgeons* and *Phyſitians*, are either ignorant or *pragmatick* or *impertinent*; either not *knowing* what to *do*, or not *willing* to do what they *know*, but are reſolved to do any thing, never ſo fooliſh and pernicious, rather than ſit ſtill and do nothing, or give way to better heads and hands, who have more authority from God and man, and ſo may better expect a bleſſing.

§. What *peace* can there be or true healing, while the moſt crying ſins that mankind are capable to commit or conceive, the deepeſt *wounds* and ſoreſt *hurts* from the hand of man that a Nation can receive are unpuniſhed and unrepented? yea unconſidered, yea *incouraged*, yea cried up by ſome for rare *examples of Juſtice*, of *Liberty*, of *Piety*, of *Sanctity*? when neither the holy God ever commanded, or holy men ever practiſed any ſuch thing?

§. What *peace* can there be while fleſhly luſts, and all manner of evil concupiſcence in Rulers and ruled, fight againſt mens own ſouls, againſt

Gods

Gods Spirit, and againſt the publique welfare? while *worldly luſts* of pride, *envy*, *covetouſneſs*, *ambition* and *Sacriledge* daily ſupply matter for general diſcontents, publique *wars*, and perpetual *woes*?

Iames 4.1.

§. What *peace* or *healing* can there be in Church and State, while men of the ſame polity are like Pikes in a pond, or fiſh in the ſea, or *beaſts* of prey in a *wilderneſs*, purſuing and *devouring* one another? while neither the bonds of the ſame *Laws*, nor the ſame oathes, nor the ſame covenants, nor the ſame Religion can hold them? while they will not endure the ſame Magiſtrates, nor the ſame Miniſters, nor the ſame form of Church and State? while they have ſo little equity, ſo no piety or charity to each other? while every petty perſon among the Prophets and people aims to ſet up a party or faction, and every party deſigns to ſubdue others, to ſet up it ſelf, and to oppreſs the common liberty and publick *welfare*, which are only contained in thoſe *Laws*, that are made by the conſent of all Eſtates in the Nation.

§. What peace can there be where there are ſo many *tumults* and *ſtrifes*, ſo many *whiſpers* and *jealouſies*; ſo many *fewds* and *animoſities* in the breſt and *bowels* of the *ſame Nation*? for want of that rare *Elixir* of *lawful* and juſt *government* which only is able to compoſe the diſtracted ſpirits, to give a juſt allay and temperament to all *humors* and parts in their due places and porportions, except they be ſuch as are indigeſtible to any good

good order, and are better purged out, than kept in the body?

§. Alas theſe pittiful *partial applications*, theſe *diurnal doſes*, theſe *horary medicaments*, theſe *ſlight* and *ſuperficial plaiſters*; theſe *verbal* and *decretal healings* which ſome men have ſo gloried in, and vapoured of, are as *ridiculous* as they have been *inefficacious*; unleſs theſe *great Maſters* of their *new arts*; theſe *Galens* and *Hypocrates* of *Church* and *State* were ſo in favour with ſome *Eſculapius*, as to partake of his *Diety*; and ſo by the *words of their mouthes*, or *ſhadows of their bodies*, or *touch of their garments*, to rebuke the *Feavors* of the *body politick*, and immediately to cure, as by *miracle*, what they have ſo long tampered about to very ill purpoſe.

§. But as an ilfavored *Phyſitian* is an ill *omen* to his patient, eſpecially if he look ill from his being ill; there being no great hope that the *Phyſitian* ſhould cure others, who doth not, or cannot cure himſelf; ſo the buſie *Practitioners* on the *Daughter of their people*, ſhould do well, firſt to commend their skill to the *publique*, by giving ſome good *experiments*, on their ſelves, by curing their own corrupt hearts, or crazy heads; by recovering themſelves from thoſe *vertigos*, *megrims*, and falling *ſickneſſes*, with which they have been ſo oft afflicted; let them waſh their own *foul hands*, and cleanſe *their double minds*, let them ceaſe to do *evil*, and learn to do *good*; Let them do all things not arbitrary (*ad libitum*, *& libidinem*) but as exact Phyſitians, & Apothecaries,

Luke 4. 23.

Iſa. 1. 16, 17.

Iames 4. 8.

per

per pondus & menſuram, by weight and meaſure; by the *rule* and *ſtandard* of the Laws of *God* and *man*; which give, or reſtore, or preſerve to every one what is their own, by ſuch purchaſe, donation, deſcent and honeſt induſtry; wherein their rights are made good by Law; and which they have no way forfeited by any injury to the publique, of which the *Laws* of the Land and *lawful Magiſtrates*, are the only lawful Judges.

Iſa. 58. 6, 7, 8. §. Let them not think by a little *Faſting-ſpittle*, to cure the hurts of *Church* and *State*, nor yet by their *ſolemne feaſts*; This is the *faſt*, and this the *feaſt*, the Lord hath choſen, comely for true religion, and wholeſome for the Nation, *To looſe the bands of wickedneſs, to undo heavy burthens, to break every yoak of unrighteous decrees* and acts; to *reſtore* what is unjuſtly, that is without law taken away from *any man*, to do as they would be Micah. 6. 8 done unto, to *deal juſtly to all men*, to ſhew *mercy*, even in deſerved Juſtice; and (after all) to *walk humbly with God*, This do (O ye Phyſitians of my people) and you ſhall live; This do, Zach. 13. 6. and the *daughter of my people ſhall live; being throughly healed of the wounds ſhe hath received in the houſe of her ſeeming friends*; (For it was *not an open Enemy* of the heathens round about, which hath done her *all this hurt*: But her own Children,) Iſa. 1. 23. Let them ceaſe from being *rebellious* Children, companions of Adulterers, Robbers, and Murtherers, return to that duty, they owe to their God and their civil Parents, to their *Country*, and their *Church*, or to that pitty and compaſſion, they

they ow to their *Children* and *posterity*, whose teeth will certainly be set on edge by the sower grapes their fathers have eaten. *Jer.* 31. 29. Then shall *health spring forth speedily, righteousness shall go before, and the glory of the Lord be thy rearward.* Then shall they be as Fathers and sons too, of the Nation; who shall *build the old waste places*, repair the *breaches*, and raise *up the foundations* of *many generations*, which have been *overthrown, overthrown, overthown*, after they had continued firme for many ages, as to the *stability of Church and State*, under Gods indulgence and the care of good Magistrates. Isa. 58. 8. Ezek. 21. 27.

§. But since these *Tamperers* are so justly and severely reproached by *God* and the *Prophet*, for their *slight healing*, which was indeed none at all; the more *cruel*, by how much they were more *cunning*, to *keep the daughter of my people in continual pain*, and themselves in *constant practice* and *pay*; It will not be amiss *more particularly* to examine in the sence of Gods Spirit and his Prophet, whence this malice or mistake had its rise; how this *slight healing* did befall the daughter of his people; and how it is to be avoided as much as death, and hell, and devil. Particular instances of slight healing

First it comes by unskilful *Empiricks*, such as neither understand the Science of *Physick*, nor the Art of *Chyrurgery*; neither the *cause*, nor the *symptoms*, nor the proper and specifick *medicines* for such hurts and diseases as Church and State may *labor under*; which possibly may be as many as the natural bodies of men are subject to; if a 1. By unskilful undertakers to heal.

man had a true *Anatomy* of the parts and *conſtitution*, with all accidental diſtempers, incident to the body Politick, from within or without: When men of little or no *literature*, of as little *experience* in *matters* of *policy* and *prudence*, of *mean capacity* and *education*, of *ſmall minds* and *narrow ſouls*, do undertake the cure, who are eaſily *deluded* and *gulled*, byaſſed and ſwerved with *fair words*, ſpecious pretences, and partial, yea *private intereſts*; (eſpecially if theſe novel intereſts have any *ſmack* or *tincture*, *ſucus* or *form* of more than *ordinary godlineſs*) when theſe *eaſie*, *ſhallow* and *inconſultive men*, of *giddy heads* and *raſh hands*, full of childiſh *credulity*, and popular *formalty*, come to the *helm of Church and State*, to rule and *ſteer* all, they look more to the ſpreading of their *ſails*, than to that due *balaſt and lading*, or to that right *cynoſure and compaſs of Law* and *Juſtice which God* and their Country have preſcribed.

2 Tim. 3. 5.

§. *Gonſalvo*, whom *Guicciardine* calls *the great Captain of his time*, was wont to ſay, that a General, or cheif Commander of an army, had need have *thirty years* experience, to breed him *accompliſhed* to all the abilities, requiſite to ſuch a place; on whoſe prudent conduct, the lives of ſo many men depend; Yea, and whole Nations too; truly no leſs time is needfull to train up a *compleat Counſellor* of *State*, a meet *Phyſitian* for the *daughter of my people*; It is not a pragmatique *forwardneſs*, a *buſtling activity*, or a *projecting impudence*, or an *unbluſhing ignorance*, or a *voluble impertinence* of tongue, or a

military

military ſtrength of hand, and *robuſtneſs* of body, which makes men fit to undertake the *healing of a nation*; every fool and evil doer, is capable to be *medling*, and to do *miſchief*, onely the work of cloſing and healing, is expectable from *wiſe* and good *men*, of ingenuous and learned educations, and of exemplary lives; and adorned with competent eſtates, men who know how to temper their *Phyſick* and *Plaiſters* ſo, as are commenſurate to the *nature* and *degree of the diſeaſe*, to the ſpirits and *ſtrength of the patient*, neither *over-doing* by *precipitancy*, nor *under doing* by *preſumption*; neither fearful to uſe tried and fit *medicines*, nor raſh to tamper with every *new receipt* propounded. Prov. 20. 3.

2. By *unfaithfull Empiricks*, ſuch as are crafty enough to do *evil*, *but to do good they have no knowledge* or honeſty; they have *heads able* enough, and *hands active* enough, but they have *corrupt hearts* and *baſe ends*; they can boaſt, as much as any of a *publick ſpirit*, and the *commonweal*, or *bonum publicum*; but while they look one way, they *row* another; the *tide* of *private benefit* ſecretly carries them contrary to the ſail and wind, with which they *clamor* amain for the *publick good*; full of *pretended neceſſities*, and impatience for an *hudling* and *prepoſterous Reformation* in *Church* and *State*; and the *work is well done*, if their *craſie eſtates*, and *waining fortunes*, or *crackt credits* be once *well recruited*; if they find no *gain in true godlineſs*, yet they make good *gains of the form of it*, having the *Cre-* 2. By unfaithful. Iſa. 5. 13. Ier. 4. 22.

Tit. 1. 11. *tian* faculty to *ſpeak lyes in hypocriſie for filthy lucre ſake*; every one looks to the profit which
Iſai. 56. 11. is to be *made from their quarters*; if their purſe proſper, all is *peace* and *proſperity*; though all things publick are *worſe and worſe*, as to *Religion*, *Laws*, *Liberties*, as to freedom and honor of *publick Counſels*, as to trade and commerce, as to peace and concord in Church and State; they care not how ſnarled the skain of things be, ſo as they can draw ſome good threads out of it to ſtitch up their affairs, and mend their *rents*.

§. Though the *daughter of their people* have ſcarce *rags* to hide her *ſores* of ſin and ſhame, to dry up her tears, or dreſs her *wounds* by reaſon of oppreſſion and anguiſh; yet theſe *grand Geniuſſes* of *State* (whoſe gracious nods are *ſanative*, and their *touch* or *preſence* muſt be thought *ſoveraign*) muſt be cloathed in *ſcarlet* and *fine linnen*; in robes of ſilk and embroidery, and fare deliciouſly every day; that they may appear rather as *Princes* in ſplendor and *majeſty*, than as *Montebanks* and *Quacks*; who care not how little they *heal* their *Patients*, nor how much they help their own *purſes*; yea ſome of them are ſo falſe that they conſpire the total ſubverſion and deſtruction of all the health and wealth of the *daughter of their people*, which ſate as a Queen among the Nations in former ages; that they may either *keep* or *increaſe* the ſpoils they have already got, and further hope for, from her final expiration and diſſolutions; where from an antient, united and flouriſhing *Kingdom*, to a puny, peeled and divided

divided *Commonwealth*, the change is not like to be (as that of our vile bodies at the *reſurrection*) from *diſhonor* to *honor*, from *corruption* to *incorruption*; but from *peace*, *glory*, *plenty* and *renown*, to *everlaſting war*, *diſhonor*, *beggery* and *contumely*; the *fruit* and *fate* attending the ſilly or ſubtile tamperings of falſe more than fooliſh Phyſicians, who are neither good for others bodies, nor for their own ſouls; for while they *through ambition*, *covetouſneſs* and *unfaithfulneſs* neglect to heal the one, they damnably hurt the other. Certainly no want of honeſty or charity is more damning than that which is due to the publick, but denied or withdrawn, when it is in the *power of our hand to do a Nation or a Church good*: Nor are any *Traitors* more *dangerous* and *deteſtable*, than thoſe *Lopeſſes*, who are rather *carnifices* than *medici*; *empoyſoners*, *tormentors*, and *executioners*, more than *healers* or *Phyſicians*; then moſt *betraying* their *truſt*, when moſt *truſted*, for the publique *welfare* of a Church and Nation, on which not only many thouſand bodies but ſouls do depend. 1 Cor. 15.

Lopes was Phyſitian to Q. Elizabeth and ſuborned to poyſon her. *Camden.*

3. When the *pretending healers* are either tainted with the contagion, and *leavened* with the *ſowreneſs* of other mens odd opinions and *paſſions*, or tranſported with their own; ſometimes Phyſicians are ſuch *Gentle Sirs*, that they ſymbolize too much with the *humors* of their *Patients*, and are ſo indulgent to their diſeaſes, or *compliant* with their *ulcers*, that they dare not tell people their real dangers, and the *tendency* of their unreaſonable *diſtempers*, if not *prevented* and *moderated*; When tranſported with paſſion and opinion.

derated; ſometimes *people* love to have ſuch *Phy-*
Jer. 5. 31. *ſicians*, ſuch *Magiſtrates*, ſuch *Parliament-men*,
and ſuch *Preachers* too, who ſhall ſpeak ſoft and
Iſa. 3. 9. *ſmooth things*, *ſow pillors under their broken bones*,
and bind up the *unſearched ſores with ſilken bands*;
This is the way (*non ſanare ſed palpare morbos & vulnera*; *& ipſa remedia in morbos vertere*) not
to *heal* but to *humor an hurt*; not to mend it to
the *better*, but to change it to *worſe*; for an *im-*
patient patient many times needs a plaiſter of
moral Philoſophy and *Divinity*, more than of *Phy-*
ſick or *Chyrurgery*; and ſtands more in need to
have his *paſſion* than his *ſore* cured; which (as in
bodies full of *ſharp humors*) is worſe by their *fret-*
ting than by the *firſt wounding*.

5. Hence *Patient* and *Phyſitians*, like *Ideots* and
Simpletons very gravely conſpire to lay aſide all
uſe of *what things* are known to be good in or-
der to health? out of a great zeal againſt the *abuſes*
ſome have formerly made of them, and a like jea-
louſie for hereafter.

The ἀμετρία, or tranſport. 6. Thus they transfer by an (ἀμετρία) *impati-*
ence of prejudice and *tranſport* of their *own* or *others*
paſſions, the *faults* and *frailties* of *perſons* to *things*;
condemning with the *Turks* all *wine*, becauſe
ſome men are *drunk with its exceſs*; and all good
chear, becauſe ſome are apt to *ſurfeit*, blaming
the meat, when the fault is in their ill ſtomack or
digeſtion; hence they ſtudy ſo to dry up *Hydro-*
pick bodies, till they kindle in them *calentures*, and
make them as tindar, apt *fewel* for a *Feavor*;
they *draw away* ſo much *blood* pretending it is *bad*,

till

till the *Patient* (*Church* and *State*) loſeth, withal, much *of it beſt blood* and *pureſt ſpirits*; ſo falling at laſt into fits of *convulſion*, and ſuch *emaciatings* as betray to deſperate conſumptions: Thus they are prone totally to abandon a good, an excellent, a long tried, yea and the only adequate *way* of *Government*, that can be adapted to all juſt *intereſts* in *Church* and *State*, out of a popular *prejudice*, againſt ſome *miſgovernments* incident to the Governors, and to the beſt Governments; *which are ſooner remedied*, than a *new one modelled* and fitted; as a crakt *ſilver veſſel*, is *ſooner ſodered* and *new burniſhed*, then a *new one malleated* out of the *rough maſs* or *wedge* of *mettal*.

5. Thus (*Dum vitant ſtulti vitia in contraria currunt*) for want of wiſe, honeſt and ſteady *Phyſicians*) *remedies* over-driven prove *worſe* than the *diſeaſes*; and a *Nation* is further off from cure after *twenty years* paſſionate practice, than it was at the firſt cauſe of complaint.

5. This fals out, when *Phiſitians*, grow ſo *ſympathiſing*, or *ſymboliſing*, with their *patients peviſh paſſions* and humors, that they flatter *their diſeaſes*, and *fear nothing* ſo much, as to *cure them*, with that diſcreet *ſeverity* and *moderation* which permits not the *outcry*, (when greater, than the grief) nor the importune *clamer of the Patient*, either to keep him *ſhort*, or carry him beyond the reality of the *diſeaſe*; Since *health* of the body, as vertue which is the health *of the mind*, conſiſts (ἐν τῷ ὑ ἐυκρασίας μέσῳ καὶ ἐυεξίας μέσῳ) in the *mean* between *extreames*. Tis too

rrue

true, as in Patients, and Phyſitians, ſo in people, and Parliaments (*perit judicium, quum res tranſit in affectum*) when Phyſitians ſo much mind their patients *diſtemper* and *clamor*, that their minds contract a diſeaſe that ſets them next dore to a kind of *raving* or *madneſs*, or *dotage* of which all men are thought in ſome *degree guilty*, who either much over-do or underdo, what they *undertake to do*; as he that *broke* the pitcher which he was to *waſh*; and *burnt* or pulled *down* that houſe, which he had commiſſion onely to *ſweep* or *repair*; and cut off that head for *aking*, which was onely to be *ſhaved*, and fortified with ſome *defenſive plaiſter*, againſt the rheume; To theſe tranſports of ſome men, who were much ſwayed by the paſſionate outcries of ſome people, we owe the loſs of our antient Government, and have run the ſad ventures, yea ſhipwracks of *Anarchy* ſo long in both *Church and State*.

4. When theſe *pretended healers* look more at the leſſer *ſymptoms of the diſeaſes*, or at the *putid excreſencies* of the *ſore*, than at the *root* and *fountaine* of the *malady*; when they regard more the *ſufferings of a Nation*, then their own or other mens groſs ſins, and are more ſenſible of mans prejudices and *diſpleaſures*, than Gods.

4. When they too much intend petty ſymptomes, and neglect the main diſtempers.

It is a rule in *Phyſick* (In *complicatis morbis acutiori attendendum*) In *complicated* diſeaſes the maine care muſt be to give check to that, which is moſt accute, malignant and predatorious of the *ſpirits*; for if theſe *faile*, or be not *refocillated*, both *nature* and *art*, (as *Hippocrates* ſays)

ſays) muſt needs faile; they are then very *impertinent Phyſitians*, who ſeeing a *Patient* in an high *feavour*, are more *ſolicitous* to take away ſome *cloths*, or *covering*, which ſeems too hot on them, than to *mitigate* the *flames* of that fevoriſh *furnace*, which *boyles within them.*

§. Here, by groſs miſtakes, ſome *Phyſitians* take (*non cauſam pro cauſa*;) Angry at ſome *Ceremonies*, and ſcared with meer *ſhadows*, more than with groſs ſins, that are moſt *immoral*, and *ſubſtantially* evil (as I may ſay:) This *runs* even *reformation* it ſelf many times to a *deformity*, while *Phyſitians* look ſo much to ſome *apparences* of *evil*, that they neglect what is moſt *appearent evil.* Thus men quarelled (in their little *cavils*, at the *Liturgie*) ſo *much about ſome* things they leſs fancyed, or *underſtood*, as to the antiquity, and innocency of their *ſence* and *uſe*, that they never *regarded* either the *excellent matter* and *forme* of the *prayers* and *adminiſtrations* in it, or their own dull, *cold*, and formal application to them, when indeed they deſerved for their divine truth to be beleived, and for their *publique* uſe and *charity*, to be *entertained* with humble, intentive, fervent and devout affections; the fault was not in the holy formes, but the unholy formality; Nor (laſtly) did they *bethink themſelves* of the great want which *plainer people have* of ſuch *wholeſome*, *compleat*, *wonted formes* of *publique prayers*, and adminiſtrations, which they can beſt *learn* and *underſtand*, and *intend*; for dayly *variety* in religion, (ſuch as ſome

The ſlight healing by taking away the Liturgy.

men affect) is almoſt as *inedifying*, to poor *country people* as *Latin ſervice*; nor is any *Symbol of Chriſtian union* more *proper* in any Church (and if it could be in all the Churches,) then to have where ever they come, the ſame Summary, *ſence* and *ſolemnity* of holy myſteries; and ſuch duties are ill left to all private mens fancys, yea or to all *Miniſters* ſuddain and *extemparary abilities*, though they be able men.

Grand neglects, and petty ſeverity.

§. If lying and ſwearing, and riot, and luxury, if *Schiſme* and *perjury*, and *ſacriledg*, and *Hypocriſie*, and *bloodguiltineſs*, if *covetouſneſs* and *ambition*, and *immoderate revenge*, if *diſcontent* and impatience againſt God and Superiours, if malice and high uncharitableneſs, if bribery and corruption, if popularity, *formality*, *idleneſs*, and *debauchery* in Miniſters, if peoples immoralities, and profaneſs, factiouſneſs, *Atheiſtical indifferency*, and rude inſolencies; if theſe and the like great hurts *of the daughter of my people* had been *cordially* reformed, and by *reinforced* laws with due execution, of both *civil* and *eccleſiaſtical diſcipline*, had been ſo purged out, or curbed and abated, that the *flagrancy* and *predominancy* of them had been generally *allayed*; doubtleſs, the *publique welfare*, might have conſiſted with thoſe *other things* of convenient and comely uſe, in *Church* and *State*, at which ſome mens zeal did ſo riſe and overboyle, that it almoſt *quenched* all Religion and civility to *ſordid confuſions*.

§. 5. When

§. 5. When theſe *pretending healers*, do either by immoderate tampering and *dilatorineſs*, multiply diſeaſes, or by ſtopping one *orifice* indiſcreetly make a *ſcore*, or force ill humors to ſhift their ſeat, andtransfer diſeaſes (like the *running gout*) from *one part to another*; from the *head* to the *hands*, thence to the *feet* and at laſt to the *heart*; ſtill the *inward malady* remains *unpurged*, the daughter of my people as to the main is not *healed*; ſo to *rectifie* the more feared than felt exceſſes of *Monarchy* and *Epiſcopacy*, a greater *Tyranny* may be eaſily raiſed, not only in a downright *Anarchy*, but there are tyrannous and tedious burthens to be feared even in the beſt *Democracy* or *Ariſtocracy* that can be *modelled* for Church or State: where, as the teeth of *harrows* are worſe than the point of one *ſword*; ſo many *Reguli* or *Maſters* are like to be more *inacceſſible*, more *untractable*, more *intolerable*, more *chargeable* to the people than any one can be; and no leſs both ſevere and ſupercilious; beſides leſs *ſatisfactory* and *honorable*; For it is more ingenuous to be a Subject under ſome perſon of ancient *honor* and *eminency*, than to have a *ſnip of Soveraignty* among others that are but *upſtarts* and *equals*.

§. By immoderate and dilatory tamperings.

Of curing the hurt of Monarchy by Democracy, and Epiſcopacy by Presbytery.

§. I believe the *Peers* and *Gentry* of *England* lived much more freely, amply and magnificently, though *Subjects* under one *Soveraign*, than the beſt *Heres* or *Burgomaſters* do among the Low-country-men or *Swiſſes*: And ſo did the Clergy of *England* under *excellent Biſhops*, beyond what they ever will under the rigor of others who have

their horns, though they endure no head; the little finger of rigid *Presbytery*, hath been heavier than the loyns of moderate *Epiſcopacy*.

Of medicines become maladies.

§. It is a *Monſtrous* either want of *skil*, or of *conduct*, or conſtancy, for publique *Phyſitians* to let things run to ſuch impolitick *lapſes*, (under the pretence of *curing the hurts of the daughter of their people*) as while they ſought to *recover* the *frequency* of *Parliaments*, (thereby to moderate all enormityes, and remedy all burthens inconvenient in *Church* and *State*,) that (at laſt) the publique welfare ſhould come to that ſad paſs or ill fare, that ſome things called Parliaments, ſhould be thought the greateſt publick grievance (and what convention is there ſo illegal and *contemptible*, which ſome flatterers of times and *powers* will not *chriſten* and *conſecrate* with the venerable name of that almoſt ſacred Senate?) How deſperate and ſad a State is it when any grievance ſhould be called a Parliament, or any Parliament prove a publick grievance! as if Parliament had the name from (*Parium & Populi & Principis lamentum*) the *lamentation* or *complaint* of *Prince*, *Peers*, and *People*, or their contempt, till at length even *military inſolency* dared to adventure (as the requital of the long and great pay, which they as Soldiers had received from their dear Country-men) to *garble* and *purge*, to *ſhufle* and *cut*, to lay out and take in *Parliaments* at their pleaſure, like a ſtock at *Gleek*, yea and not onely to act againſt them, and without them, but *above* them, in a game of Government, wholy new

new to England, called *Stratocracy.*

§. Mean while (*good God!*) what became of the wits of ſome of our wiſe *Phyſitians*, and our confident *Surgeons*! Could they not have foreſeen and prevented (by diſcreet counſels and moderate methods of ſeaſonable applying *State Phyſick*) thoſe ſwoonings, and heart faintings; thoſe convulſions, and dyings; thoſe groans and bleedings of *Church* and *State*, of *Kingdoms* and *Commonwealth*, of *Laws* and *Religion*, of *Magiſtracy* and *Miniſtry*, which have all ſuffered in twenty years of tedious attending their cure, more hurts than they ever did for an hundred years by all the diſeaſes that were pretended ſo neceſſary to be cured, that rather than fail, all, even head and members, limb and life it ſelf muſt be ventured! where was the vertue of former oathes, of late Proteſtations, of all their Covenants and Vows, the Antidotes which they had taken or given againſt Anarchy and Apoſtacy!

§. *Sage and well-adviſed Phyſitians* muſt ſtill conſider, how *ſubtil* and *Proteus*-like diſtempered humors and ſpirits are in a body that is foul; they inſtantly, being moved but not removed, ſlide as from one part, ſo from one diſeaſe to another; as eaſily tranſmuting *intereſts* and *dangers*, as the ſcales of a ballance go up and down when more weight is caſt into one than the other; it preſently follows the preponderancy, and grows *lower* when heavier, which was before *higher*, becauſe lighter. The lubricity and ſubtilty of ill humors.

§. So in publick or *epidemick diſtempers*, preventive

ventive and *prophylactick medicines* muſt be uſed as well as *Cathartick* and *purgative*; elſe things will by *ſecret* and *inſenſible ſteps*, ſuddenly vary from one extream and oppreſſion to another, as the cold and hot fits of a Quartane, eſpecially if the grievances of ſharp and unſeaſonable remedies (like ſome *corroding plaiſters*) follow the *grievances* of the ſore and diſeaſe, ſo either *ſtupifying* inſtead of *ſuppling*; or *exaſperating* inſtead of *mollifying*; or cutting *noble parts quite off* inſtead of *reducing* them to *due temper* and *proportion*: State Phyſitians muſt be as wary of uſing too much of the *ſalt* of *popular Propoſals*, and the *niter* of *levelling principles*, as other Phyſitians are of uſing *Quick-ſilver* uncorrected, or unmortified; for they are both moſt acute poyſons if not well prepared and aptly applied; by which either *unfit*, or *unſeaſonable*, or *immoderate*, or *rude*, or *forcible applications*, men are quickly carried beyond their own duties, and others *deſerts*, for want of that *caution*, *conſcience*, *charity* and *diſcretion*, which is neceſſary for all thoſe who meddle in matters of life and death; in private, much more publick *healing* and *welfare*; elſe the *quick* as well as the *dead fleſh* may be cut off and conſumed; the *vital* as well as *vitiated ſpirits* and humors may be exhauſted. The very *Arteries* and *Sinews* of Government are prone to be rotted, and the whole fabrick of the body will fall one limb from another.

Of violent ways of healing.

§. Eſpecially when by the fury or fear of *Prince*, or *people*, things are brought to that paſs,

paſs, that all other *medicines* being laid aſide, nothing is made uſe of but the *weapon-ſalve*, that *ungnentum armarium*, the ſword of war, which hath ſeldome the vertue of *Achilles his ſword*, which was to *heal* as well as to wound; hence follow thoſe *horribe healings*, which like *Simeons* and *Levi's* cure of the *Sichemites* when they *were ſore*,) deſtroy both *prince and people*, either *lopping off the armes*, and *legs of the body* Politick, the ſtrength and *multitude* of the *Nobility*, *Gentry*, and *Communalty*, which is the *glory* of a King and Kingdome, or elſe by a *dreadful abſciſſion*, cropping off the very *head* of *Soveraignty*, from the *body* of the *polity*; the firſt reduceth a *Nation* to its *ſtumps*, and makes it a cripple *a long time*; the *other makes* both its *appearance*, and its *motions*, as *monſtrous* and *deformed*, as if a *body* ſhould move without an head, (as it was in thoſe dayes when there *was no King in Iſrael*) or as the Giant *Polyphemus* did; when *blind*, he *gropeth* for *Ulyſſes*; ſo are a great *people*, when in the *darkneſs* and *confuſion* of *Anarchy*, they ſeek in vaine *for* that *order*, *wiſdome*, and *authority*, which are the *body*, *ſoul*, and *ſpirit* of *Government*, and are eminently *comprehended* in the *head*, with which the whole body beſt correſponds, when happily compacted together. This principal part once taken away by violence, the body (like fouls, whoſe heads are wrong off) may *flutter* for a while, with blind inordinate and dying *motions*; but no better can be expected, unleſs (as in *Hydra*) many heads could

Gen. 34. 25.

Prov. 14. 28.

Iudg. 21. 25.

could preſently ſpring up in ſtead of one, which is neither eaſily, nor ſuddenly done in Nations, whoſe native courage, emulation, ſpirit and metal raiſeth up many *rivals* for *ſoveraignty*, and as many diſdainful enemies againſt all, that either *obſtruct* their pretended power, or affect to enjoy it themſelves.

Slight healers by new inventions and unexperienced applications.

6. When theſe *pretending healers* are much for a new *Paracelſian* practice, for unexperimented applications or *medicaments* of their own inventions, which are *occaſionally* extracted and *Chymically* made (with ſin and force) by *themſelves*, and ſuch as are of their faction; but they do not natively flow as the *balme* of *Gilead* doth from the tree of good Government and polity, that is from thoſe *Laws* and *conſtitutions*, which *have been* long approved as moſt proper for the Nations welfare, which (without doubt) are beſt able and moſt apt, both to preſerve and reſtore the health of the *daughter of my people*; no *counſel*, *practice*, or *power* of *Prince* or *Potentate*, or *Parliament*, that are *præter*, or *contra-legal*, can be for long or ſound healing, but rather proves more *noxious* and *infeſtive* at laſt to the publique *peace*: For the *Law* (which is power regulated by *wiſdome*; and *wiſdome aſſerted* by juſt power; and both *confirmed* by the *Parliamentary* conſent of all eſtates concerned) this is the *Radical moyſture*, or *native balſome*, by which the *lamp of life* is preſerved in the body *Politique*; as this decayes, ſo *ſpirit* and *vigor*, *health*,

Law the moſt healing.

health, and *harmony*, *peace* and *protection*, love and life decays.

§. Yea, where *force* is *neceſſary* to be uſed, yet it muſt be *limited*, and *commiſſionated* by law; elſe it is but a *Lion broke looſe*, or a *ranging Bear*, or a *ravening Wolf*, or as a *mutinied Army*, no better then a *tumultuary riot*, and *violence*, like the fighting of a body with it ſelf in fits of the falling ſickneſs, ſuch new *pits* and *ciſternes* will not hold any water; for they are not onely crackt in the making, and marred upon the wheels, but they preſently daſh againſt one another, as earthen pitchers; they are *by-paths* of *extravagant power*, and fallacious pretentions, but not comparable, in *point of health* and *ſafety*, to the good old way, (*& bona, & antiqua, & probata*) which long time had liked and *atteſted* to be *very good*. Ier. 6. 16.

Such as put on in all haſte *Sauls Armour* of Soveraignty, which they never before *eſſayed* to *wear*, nor have *ſhoulders fit for it*, will ſoon find it not onely *inconvenient* for them, but comberſom, dangerous, and in the end pernicious; if they mean indeed to kill thoſe *Gyants*, thoſe *Goliahs* of *uncircumciſed enormities*, which defie God and Law, it is better to take thoſe ſmooth ſtones, and that *ſling*, to which as Maſters of aſſemblies, or Magiſtrates, or Parliament men, or Juſtices, they are *wonted*, according to the Law, and the duty of their place, than to *cumber* and *engage themſelves* in ſuch uncoth, high and heavy *undertakings*, which are ſeldome other

than *disadvantagious*, and *destructive*, as always dangerous to the *counsellors* and *actors*, no less than to the publick peace and welfare; for as *Tacitus* well observes, (*Consilia callida & inhonesta, prima fronte læta, tractatu dura, eventu tristia*) new and illegal projects, are commonly pernicious, and crying at last, however they smile and flatter at first; nor can any violence or success heal a Nation or a conscience, where the Law smites by accusing, and the conscience by *condemning* men for their wicked principles and unjust proceedings.

7 Healing by charmes and Parliaments.

7. When these *pretended Healers*, leaving all *wonted* and *approved medicines*, which Gods word and the *laws* of the land, right reason and true religion do *warrant* or allow, fly to their *inchantments*, as if they would heal by *charmes*, and cure by *Philters* or *amulets*, as by *carrying Bibles* in their hands, by using much Scripture phrase and expression, by following *sermons* and *fasts* and *prayers*, by affecting an odd kind of *canting way* of *writing* and *speaking*, by zealous pretending of *sanctity* and *Christian liberty*, or through *reformations* of *advancing* the cause of God, and Kingdome of Jesus Christ, by crying up *providences*, and successes, by *conjuring* up strange *fears* and hopes, *jealousies* and *expectations*, like so many *Ghosts* and *Goblins*, to scare and amuse the common people: Lastly by flying to *raptures*, *inspirations*, *enthusiasms*, *holy convulsions*, *and such like quaking and quacking tricks* as pretend no less to the skill of *healing* all the

hurts

hurts of the daughter of my people, than *Wizards* and cunning men do to cure *all diſeaſes of man and beaſt.*

5. Thus the *Temple* of the *Lord*, the *Temple of the Lord* is urged, when they intend to deſtroy *Church and State*; it is ſupercilioufly yea very ſurlily ſpoken, to *perſons* much better every way then themſelves, Stand by, we are holier *than you*, we are *Abrahams* ſeed, and the true *Iſrael of God.* The work of healing *Church* and *State*, is the work *of Saints*; as ſoone as they can agree what way to take, *what plaiſters* to make, and what *power* to get into their hands, that they may apply their rare *Cataplaſmes* or *Emplaſters.* Ier 7. 4. Iſa. 65. 5.

Thus ſome tell us there muſt be no *King* but *King Jeſus*, and themſelves ſitting *on his right* and *left hand*, in all *power*, *Eccleſiaſtical*, *Civil*, and *Military*, judging the *twelve tribes of Iſrael*; for they ſtrongly fancy *England* to be *Judea*, or the *holy land*, and moſt of the *people* to be of late turned *Jews*; Others will have *no Biſhops*, nor *any thing that belonged to Biſhops*, but onely *their good lands* and *houſes*, the ſpoiles of thoſe *Egyptians*; others will have no *presbyters*, *nor tythes*, *nor Temples*, but *arbitrary*, and *unmercinary Preachers*, in occaſional *Barnes* and *Stables*, or (*ſub dio*) in open fields, who will do the *work of Chriſt without mans wages.* It were well if their Souldiers would do ſo too, in their *holy wars*, which are voted by ſome to be the *work of Jeſus Chriſt*; ſome would have they Mat. 20. 23. The ſpoiles of thoſe Egyptians.

know not *what themſelves*, but they attend further light, by which they may better *diſcerne* the way of *healing* the *Nations*, *and their* own hurts.

Ma. 5. 20. 5. Mean time they look neither to the *Law* nor the *Teſtimony*, neither to the rule of *piety*, *equity*, nor *charity*, as if a little *chattering* of pious, or rather impious *nonſence*, were ſufficient to caſt out the *legions of Divels*, or the clay and ſpittle of their lips were able to cure the many *diſtempers* of theſe Nations, eſpecially when the blindneſs, boldneſs and folly of ſuch Operators and Circulators, is ſo manifeſt to all men that have eyes inlightned by reaſon or religion, by Laws of God or man, that I hope it ſhall *proceed no further*. Have we need of *mad men*, as 1 Sam. 21. 15. *Achiſh* King of *Gath*, *ſpeaks* of *David*, disfigured to a frenzy! Are they likely to be *healers of others*, whoſe diſeaſes are ſo got into their *crowns*, that they are not onely *fantaſtick* but *fanatick*, to the tune of the *Maniches* and *Circumcellians*; that is, people of no *juſt* and *honeſt*, of no ſettled or conſtant, no rational or religious principles (*morbus deſtruit artem*) a good Phyſitian is not fit to be his own or others Phyſitian, if he be diſtempered; much leſs theſe men, than who no men have diſcovered more crazineſs of mind, and crookedneſs of manners, having little fear *of God*, and leſs *reverence of men*; either their *ambition*, or their *indigence*, or their *idleneß*, or their *Jeſuitick juglings*, or their deſperate deſigns to turn all into rapine, blood and confuſion, makes

makes them impatient that any men of *better skill*, and *honeſter wills* than themſelves ſhould come nigh the *Patient*, or apply thoſe *All-heals*, or *Panaces* and *Catholicons*, which are no where to be found in their Pedlars packs or Apothecaries ſhops (where poiſons are ſet off with the ſpecious titles and inſcriptions of ſanctity, and liberty and light) but in the known Laws of God and man rightly interpreted and impartially executed according to *Equity*, *Order*, and *Charity*; not in thoſe *godly formalities*, or *gracious extravagancies*, or *illegal irregularities*, with which ſome vaporers have made ſo great flouriſhes for ſome years, and ſo long afflicted the *daughter of my people*; and would for ever have done ſo (according to the method of thoſe rare cures they ſometimes wrought in *Germany* about the 1530. by the ſeduction and ſlaughter of an hundred thouſand people in the Anabaptiſtick and fanatick waies of mutiny and rebellion) if God in his mercy (as we hope) had not prepared to put the *Patient* into *better hands*, which may be guided by wiſer heads and honeſter hearts, who will not ſo cry up *Religion* and *Reformation*, as to run out to horrid violence and crying injuſtice; nor fancy and teach that *any evil of ſin and injuſtice* may be done that a *publick good* may come thereby: One may as well expect to *heal wounds* by *poyſoned plaiſters* or venemous inſtruments: Men muſt not *lye for God*, nor *commit robbery for burnt offering*, nor do things unwarrantable or unjuſt by mans Law, in order to magnifie Gods cauſe, much leſs their own, though juſt; and may they

Rom 3. 8

Iſa. 61. 8.

they do it for cauſes wholly unjuſt? this is only to daſh the two Tables againſt each other at beſt, or to break them both in pieces againſt the rocks of hard hearts, as is uſually done when *fantaſtick heads*, and *foul hands* dare without authority from God or man, to ſet up the golden Calves which they liſt to Idolize, and which all men muſt preſently fall *down and worſhip*; ſuch was that popular and plauſible *invention* of the Jews at firſt, but it coſt the wickedly wanton people dear at laſt, when their
Exod. 32. 28, 35 *new Diety* & *rare invention* was conſecrated by the blood and death of many thouſand of the people; Nor was that fire of *mutiny* and *rebellion* with *Ko-*
Numb. 16. 7. *rah* and his faction raiſed againſt *Moſes* and *Aaron*, quenched at a *cheaper rate*, whatever they pretend of holineſs. Yea St. *Auſtin* obſerves in his 162 *Epiſtle* (*ex pœnæ differentia peccatum cenſeri*) by the honor of that new puniſhment which fell on them one may eaſily ſee how the ſins of *mutiny Rebellion* and *Hypocriſie* being twiſted together do outweigh any other ſins.

8. Slight healing for want of conſtant application of good preſcriptions.

Laſtly, Then they *heal ſlightly*, 1. When Phyſitians either give *good words*, or make good *ſalves*, and ſpread good *plaiſters*, but never effectually *apply* them to the *Patient*, or ſuffer them to be pulled off as their impatience liſteth: When bones are broken, as well as the fleſh deeply wounded, the *ligatures* and *ſplinters* muſt be good as well as the *plaiſters*: There muſt be no *diſlocation* where we expect a perfect cure; *Parts* muſt be ſet and kept in their proper pla-

ces;

ces; elſe they either *heal not at all*, or to a great *deformity* and continued infirmity.

Or 2. When both *Healers* and *Patient*, like *King Uzziah*, truſt ſo much to themſelves, to the skill of the *Phyſicians* and *Chrurgeons*, that they leſs look up to God, and lean to their own underſtanding: They will find the *wiſdom of the world fooliſhneſs*, and the *arm* of *fleſh an Egyptian reed*; to lean ſo much on them as to *neglect God*, is not only a vain but a *noxious* and curſed thing; for God will bring to naught the counſels of Princes, who begin not their wiſdom and end it in the fear of God; as the moſt pious and learned *Primate* Biſhop *Uſher*, in the beginning of the *long Parliament* would oft with *earneſtneſs foretel*, That God would confute and puniſh the too great *glory* and *confidence* which people generally had in *Parliaments*, as if the ſins of the Nation could not out-vie all the care, skill and power of Parliaments; who may have their infection and diſeaſes too, if they do not exactly look to God and their conſciences, to *Religion* and *Juſtice* both; to duty more than *applauſe* or reward, or *ſucceſs*; which can never be good or comfortable, unleſs it be Firſt the fruit and effect of *good counſel*, (that is *religious* and *legal*;) Secondly, of *humble prayer* to God; Thirdly, of a gracious ſubmiſſion to his will, when we have done our duty; men loſe themſelves when they *ſeek not God* firſt in all their publick counſels. For *the race is not to the ſwift, nor the battel to the ſtrong, but the Lord gives the bleſſing of peace, and health*,

2 Chron. 16. 12. For too much truſting to Phyſitians.

Iſa. 17. 5.

Of Patients idolizing their Phyſitian.

Eccleſ. 9. 11. Pſa. 3. 8. and 29. 11. Pſa. 147. 14.

health, and ſalvation to his people; He, as the ſoveraign Phyſitian can beſt, and only heal our *publick wounds*, by making men to be of *one mind in the Lord*, by *pouring* out his *ſpirit* of *wiſdome* and *moderation*, of *repentance* and *compenſation*, of *mutuall pitty* and *compaſſion*, of *Juſtice* and *judgment*, of an *holy* and *happy reformation*, which heals the hurts of mens hearts, and the wounds of their conſciences, and the *running iſſues* of their *evil lives*; theſe are the happieſt and ſureſt methods of a Nations healing. We ſee in the *oft relapſes* of the *Jews*, no ſooner had they by ſins of publique ſcandal and notorious contagion hurt themſelves, but Gods hand ſmites them by *famine* or *plague*, or *ſword*, *or war* and *oppreſſion*; no ſooner had they *repented* and *turned* ſolemnly from their ſins to him that ſmote them, but God *turned from his wrath and healed the Land.*

Ier. 2. 30.

§. We have had in *England* many *days of humiliation*, in order to our humbling and healing, but hitherto we have been more and more hurt; becauſe we faſted not for ſin, but to ſin, as God reproacheth the *Jews*; *for ſtrife, and debate, and oppreſſion, to ſmite with the fiſt of violence, &c.* We laid on a formal *plaiſter of Reformation*, but we never throughly ſearched the wound, nor purged out the *putid matter*; yea we multiplied the *corruption*, and added *hypocriſie* to former *iniquity*; the ſins of War and violence, of inordinate revenge and cruelty to thoſe of peace and luxury.

Iſa. 58.

§. I

I find the Parliaments of England never thrived better, nor kept the publick in better health, than when those two excellent *Prayers* (lately reprinted) which very *gravly* and *plainly* minded them of their *duty* in that *place*, were daily used among them; which were much more *significant*, *grave*, and *pertinent*, than such Seraphick or *rambling*, and loose or odd *Expressions*, as some men are prone to use either in their affected *varieties*, or in their tedious *Tautologies*; which have oft more in them of Invention than Judgment, and stick more upon fancy and faction than conscience and the common good. Certainly, where men are solemnly and jointly to ask of God the same proper *blessings* every day, they may very well use the same words and *petitionary Formes*, as Christ did thrice in his Agony; For Gods *immutability* is not weary of any holy *constancy*, nor delighted with any *novelty*, but that of a *new heart*, and *new spirit*, which I hope and pray he would give both the *Physicians* and to the *Daughter* of my people: That neither the later may be miserable, by not being well healed, nor the second blamable for *healing* onely *slightly*, and *superficially*; which is the fault here laid to the charge of some persons, and leads me to the fift particular proposed; namely,

2 Parliament Prayers, in a Book called *The ancient Prayers of the Church.*

5 They: that is, *Those publick* persons, who of right *ought*, or *in fact* do, or in their action may manage the Affairs of *Church* and *State*; who have *Councels*, *power*, and *Authority*, intereſt, and influence, fit to advance the *publick welfare*; by

5 The persons charged for slight healing.

correcting the diſtempers, and reducing all to a due conſtitution of health.

Kings, and ſoveraign Princes ſlight heaven.

They: that is, 1. Thoſe *Princes* or *Kings*, *Judges* and *Chief* Magiſtrates; who being themſelves vicious, or *Idolatrous*, or Hypocrites, or vain, (turning Piety into Policy, and Religion into *reaſon of ſtate*) not onely infect the people by the contagion of an *impious example*; but are willing the people ſhould be as bad as themſelves; That, for their enormities being followed by their Subjects, they may ſeem leſs by the Imitation, and, as it were, Approbation: *Kings* that rule their people not by Law and Juſtice, but by will, and Paſſion, more for their own *pleaſure*, than the publick Welfare; that are great *Oppreſſors*, *flaying* as well as *fleecing* their people; yea, *breaking their bones*, and *eating their fleſh*: Ruling men, not as *rational creatures* of the ſame *Creator*, nor as brethren in the ſame Saviour, ſons to the ſame *Father of their Countrey*; but as mere *Slaves*, and *Vaſſals*, forgetting, that every *King* hath a *King* in heaven above him, to whom he is *ſubject*, and muſt give account, not onely of the *hurt* he hath done, and the *wounds* he hath made, on the ſoules and bodies, the eſtates and conſciences of his people, but alſo of their Health, and good he hath left undone, when it was in his place, and power, like the *Sun* in the *firmament*, or as a little God among men, to have been (κοῖνον ἀγαθὸν) a Catholick good to Church and ſtate, that thouſands might have been bleſſed by them in this world, and

Eph. 22. 26, 27.
Pro. 28. 15, 16.
Micah. 3. 2, 3.

to

to *eternity* bleſſed God for them. Not only the hands, but the mouths & eyes of Princes are *healing* of their peoples evils, if they will but rebuke and reprove, frown upon, and diſcountenance evil doers. Mens ſins and Accounts enlarge according as their *influence* and *relations* ampliate; which carry their obligations with them, to God and man. Great place and power are of all things moſt to be avoided, if they onely ſerve to *aggrandiſe* a mans ſins, either of *omiſſion*, or *commiſſion*, for to augment his Judgment, and Eternall torment.

2. Thoſe ſubordinate *Counſellors*, and inferior *Magiſtrates* who are under the command of *man*, and more of God, theſe heal *ſlightly*, when they are not men of *Integrity*, *fearing* God, and *hating* Covetouſneſs, but crafty *Complyers* with the inordinate luſts and paſſions, with the illegal commands of either Princes or people, contrary to their oaths: ſo by flattery, or faction to make way for their *Ambition*, and gain, by the undeſerved favor of either, or dividing one from the other, by a moſt unnatural *war* and *jealouſie*; Such as pleaſe man rather than God, and love themſelves more than their *Country*, or the *Church*; ſuch as prefer their bodies and Eſtates before their *ſouls*: and put the *healings* of the Church, and true Religion in the laſt place, or Rear of affaires: and when they profeſs to heal the Irreligion of others by ſevere *Acts* and *Ordinances* againſt *Adultery*, *Swearing*, *Prophaneſs*, *debauchery*, *drunkenneſs*, *corruption*, *injuſtice*, &c.

2 Counſellors and ſubordinate Magiſtrates ſlight Healers.

Exod. 18. 21.

Gal. 1. 10.

&c. yet themſelves are higher by the *ſhoulders*, than the moſt of the people in theſe and other *enormities*: As if *Peers*, or privy-*Counſellors*, or *Counſellors* of *State*, or *Parliament-men*, had a Privileg to ſin more, or to repent, and ſuffer leſs than other men.

Nothing weakens the credit and Authority of any publick Lawes ſo much as when the *Law-givers* leaſt obſerve them, or are the firſt that break them: like *Phyſicians* that preſcribe ſtrict *diet* to their *Patients*, but themſelves indulge all manner of *Epicuriſme*: Here every one is prone to retort; *Phyſician heal thy ſelf*: The beſt things are commonly done by the *beſt hands*; *Religio medici*, Conſcience is here required as well as his *Science*: They will hardly do their Country good, who care not, either to *ſerve* God, or to ſave their own ſouls.

Luke 4.23.

Men ſhould make conſcience of private actions, much more of publick adventures, which are of grand conſequence (as the undertakings in war) and not to be done *raſhly*, *ſlovenly*, *ſlightly*, and *indifferently*. Nor may publick *Counſellors*, or *Miniſters* of State like *Achitophel* think they do wiſely, or ſafely, becauſe they go with the *vogue* and *ſtream* of times, with the winde, and tide, or humor of ſome people, in their prevalent *Factions*, *diſcontents*, and *clamors*, by which vote Chriſt himſelf was crucified, *Mark* 15. 13.

Common people in their *Paroxiſmes*, or fits of diſcontent, like ſick and *pained patients*, are ill *Dictators* to their *Phyſicians*; who muſt adviſe better,

better for them than they would for themſelves; elſe they will heal their hurts very ſlovenly, ſlowly, and ill-favouredly, to their own ſin and reproach as well as others pain and charge; Nor is it enough for *Aarons* excuſe to ſay, *The people are ſet upon miſchief*; when they would needs have him make them viſible *Egyptian* Gods, to *go* before them, under the figure of a *golden calf*, to be inſtead of their true and inviſible God: publick Perſons, and Honorable Counſellors, (as *Joſeph* of *Arimathea*) muſt not go (*quâ itur, ſed qua eundum*) as peoples fury, or the prevalent Faction drives them: but as the *Word* of God, and the Lawes of the land *direct* them; elſe they ſhall *bear* not onely their own, but the *iniquity of their people*, who ſin and ſuffer unwarned and naked, hurt and unhealed, upon the account of ſuch *cowardly Counſellors*, and *corrupt Magiſtrates*, or *Miniſters* of *State*; all whoſe wiſdomes will come to nought; and they will at length (like *Achitophel*) be ſnared in the halters of their own twiſting.

*Exod.*32.22. *Luke* 93.51. *Ezekiel.* 33. 1 *Cor.*2.6. 2 *Sam.*17.23.

3. Thoſe *Prieſts* and *Prophets*; thoſe *Paſtors* and *Teachers*, thoſe *Biſhops* and *Preſbyters*, who are in *Publick Place*, and ſacred *Authority*, as to the *things* of God; the matters of *Religion*, and mens *ſouls* good: Theſe *heal ſlightly*, when they do the Work of God negligently; when they skin over ſcandalous *publick ſins*, (as *Ely* to his Sons, with ſoft reproof; when they ſowe pillows under *Princes*, *Parliaments*, and *peoples* elbowes, when they fear the *face* and *offence of men*, more than

3 Prieſts and Prophets, Paſtors and Miniſters ſlight Healers.

1 *Sam.*2.22. *Ezek.*13.18.

of God; when they are *workmen* that need to be *aſhamed*, their Lives and Actions confuting their Inſtructions; and their doing, making their *Doctrine* to bluſh; when they heal publick *Enormities* or *calamities* by I know not what novel *Inventions*, and *magick ſpels* of fine words: which are no better than the *powder* of a *poſt*; compared to the approved *Catholick preſcriptions* of 1600 years, which were *ſoveraign* for *Clergy* and *Laity*; to preſerve *order* and *unity*; *ſoundneſs of Doctrine*, and *inſcandalouſneſs* of *manners* in the Church of Chriſt, under Chriſtian Kings and Queens (who were bountifull *nurſing Fathers*, and *Mothers*, to the Church of Chriſt, and the Clergy): yet not by the *Dominion* and *pomp*, *luxury* and *tyranny* of *Biſhops*, nor yet by the *Factious* and *refractory humours* of *Presbyters*; much leſs by the *ſchiſmatick ſaucineſs* of people, who caſt off both *Biſhops* and *Presbyters*; but by the *fatherly gravity*, prudence, and Eminence of godly and Reverend *Biſhops*; by the brotherly *aſſiſtance*, and *ſon-like ſubordination* of ſober and *orderly* Presbyters, by the *ſervice* and *obſequiouſneſs* of *humble* and *diligent Deacons*; and by the meek ſubmiſſion of Chriſtian people, to the Care, Monition, Counſel, and reſpective *Superiority* of every order; as ſheep to their Chief *ſhepherds*, and their *Aſſiſtants*, or *Attendants*.

The Harmony which ought to be in the Church, in order to Healing.

Divide this chain *of Church-Union*, Order and Communion, in vain ſhall we talk of *healing*

ing the Flock of its *ſcabs* and *ſcratches*, or *hurts*; I confeſs that I own and ever ſhall do Primitive Epiſcopacy with Preſbytery; ſo that, as St. *Paul* ſpeaks in another caſe, Neither of them ſhould be without the other in the Lord; Neither of them oppreſſed or extirpated, but ſo regulated and incouraged, as I believe all *moderate* and *learned* men deſire; if it be my fault and errour, that I prefer this Holy and Catholick Compoſition before any other late ſimple receipts of Church *Government*, by which to *heal* any *Church*; Truly, I owe this my *Judgement* to all the Councils, to all the Fathers, to all the Church Hiſtorians, to be beſt *witneſſes of truth in all times*, who have unanimouſly *conſpired* to lead me into this opinion; agreeable to the Word of God, the example of Chriſt, the practiſe of the Apoſtles, and the parallel cuſtomes of all Churches; which is, beſides, mightily *confirmed* in me by the *wiſdom*, *piety* and *proſperity* of this Church under good Biſhops ſince *its* Reformation, which none in the world exceeded, for *health* and *happineſs*, for ſound and ſincere Chriſtians, till ſome mens *itching* and *ſcratching* too much (even till the blood came) and others either not applying *ſeaſonable* Salves, or elſe *ſharper Remedies* than perhaps were *neceſſary* (or preſcribed by the *wiſdom of our* Church & Laws) have feſtred the *hurts* and *ſores* of Religion, that they now ſeem almoſt incurable, till ſuch hands are by Gods goodneſs applyed, and ſuch Me-

Medicines used, as are most proper for a *sick* and *diseased Church*: which hands and Medicines I cannot think ought to be *Secular*, but rather *Ecclesiastick*.

Of Ecclesiastical Council, or Free Synods.

Such in a free *Synod of learned Divines* should, as a Colledge of spiritual Physitians, *advise* and *prepare*; (for there is as much need of calling for free *Synods*, as *Free Parliaments*) The want of the former *G. Naz.* deplores as the occasion of so much Faction and Vexation in the Church in his times. *Lay-men*, though learned, able and honest, have enough to do in *Lay Matters*. *Church-men*, have nothing left them to do, as to *Secular Councels*, or *State Concernments*, & therefore ought not to be *excluded* from their proper sphere, *Church* affairs; being the *best skilled* of any *men* (else they are ill imployed in the things of God) for the *searching*, *supplying* and *healing* the *hurts* of the *Church* and true *Religion*, in its *Doctrine*, *Discipline*, *Order*, *Unity* and *Authority*; That *maxime* is true of the *Clergy*, as well as of other *Orders* of men, *Unicuique credendum est in sua arte*, Every man is most to be credited in what he is most skilled. I am sure (as to the *point* of *Physitians*) no people that are wise, and would be *healed* in good earnest, but are careful to get the *best* and *ablest*, unless they *undervalue* their *health* and *lives*, and to save *charges will venture* to *dye*.

Souldiers and Commanders slight healers.

Fourthly, They; That is those *Souldiers* and *Military* men, Chief *Commanders* and *Others*

thers under them; theſe *heal* but *ſleightly*, when either they will be (as the Clowns all-heal) the onely Profeſſors of State Phyſick, and undertake all cures in Church and State, or elſe they think and act, as if there were no ſuch way to *heal* ſoundly, as to make greater *wounds* and *bruiſes*, by irreconcilable diſtance, by *prepoſterous* power, and violent *impreſſions*, even on thoſe that both *commiſſionate* them, and recompence them.

They are Iron Heads, Brazen Faces, and Stony Hearts, who crye, that *Might* gives *Right*; And all *power is of God*, (though unjuſtly gotten, and ſo uſed *againſt the Word of God*, and the *Laws of the Land*: ſuch is a *commiſſion* the *Devil* may *boaſt of*, as well as any evil *doers*, but little to the comfort of either, when mens *will* is their onely *warrant* in Law, and ſad *ſucceſſes* their onely *ſecurity* in *Conſcience*; when Souldiers make *their backs* and *bellies* the *Commonwealth*, putting their *Intereſt* of *pay* and *power* into the ballance againſt all others, when they are but as the *duſt* of the *ballance* to the weight of the Nation, for number and eſtates. When men of War know not the way of *peace*, but onely to avoid it, ſeeking to make themſelves *neceſſary* by keeping the *wounds* open, and the ſores *raw* of a *Nation*; pleading *neceſſity* and native Liberty, and I know what *Good Old Cauſe*, or *Metaphyſical* godly intereſts, unknown *to our Lawes* or *fore-fathers*; and it had been happy if we

never had known them.

Laſtly, When Military men are *injurious*, rapacious, and *inſolent*, *lovers* of *themſelves more* than of God or the *Church*, or their *Countrey*; when they look more to their Guns and Piſtols than *to God* or godlineſs, to their ſwords than to his Word, and to the Riddles of *Providence* more than the Rules of *conſcience*: reſolved to ſacrifice the daughter of their people, as *Agamemnon* did *Iphigenia*, or *Jephta* his, on the Altar of the Military intereſt.

Theſe will be *ſmart* and *chargeable healers* of the hurts *of the* daughter *of their* people, when they ſhall be ſuch as prepare *Warre* againſt any that ſpeak of Peace, when ſuch as eſteem the ſpeedy *healing* of their Countrey, to the publick *peace*, to be their *greateſt hurt*, when they grow ſo deſperate, as they had as *live be damned* as fairly *diſbanded*, though in order to the publick eaſe and tranquillity.

When as no good *Souldier* that either *fears God* or loves *his Countrey*, or reverences the *Church*, or hopes to ſave his own Soul, but will moſt ſeriouſly ſtrive to *avoid* the latter, and moſt willingly ſubmit to the former, without the ſin of *Rebellion* or *Mutiny*, being content with his wages; and more, that his *ſharp work* is at an end, and no more need of cutting and lancing, remembring that it is not multitude, or *Power*, or *Armies*, or *Armes* that ſhall help injurious and *diſſolute Souldiers* from the vengeance of God, when they have deſerved

ved it by ſuch wicked Counſels and *Actions*, as cannot be carried on but with the Devils *maxime* (*Scelera ſceleribus tuenda*) continued injuries and cruelties to the *daughter of their people*, to *Church* and *State*, to their *brethren* and *Countrey* men; yea, to their *fathers* and *poſterity*.

But our hope is, that *God hath* by his ſore *rebukes* and *defeats* of ſome (who truſted too much in the *ſwords* and *ſpears*, in *their* own *Armes* & *their horſes legs*) taught others more *wiſdome*, *juſtice* and *modeſty*; yea, and ſtirred up ſuch a ſpirit of Chriſtian *valour*, *moderation* and *honour* in ſome gallant Souldiers of more juſt Principles and nobler Spirits, that they will not reſt till they have put the hurts of the *daughter of their people* (which are now *chronick* or *inveterate*, of many years *continuance*, and very *deep*, reaching from *head* to *feet*) into ſuch a poſture of *healing*, and into ſuch *healers* hands as may be beſt *able* and *honeſt*; on which account as theſe *Souldiers* (who can do nothing againſt *the truth* and *Law*, againſt *Church* and *State* but for *them*) will deſerve great honour and *rewards from the Nation*, and its Parliaments full and free: So people muſt *blame themſelves*, if they chuſe for *Healers* or *Phyſitians* ſuch men as are neither for *wiſdom* and *skill*, nor for *courage* or *conſcience*, nor for *honeſty* or *vertue*, nor for good *example* or *reputation*, or yet for well-*gotten* eſtates of any *value*, or *publique intereſt*, nor ever probable to heal others, ſince *themſelves*

The preſent hope of better things from Souldiers.

2 Cor. 13. 6.

selves are *sick* and *sore* either of *fear* and *guilt*, or of *Schism* and *Faction*, or of *superstition* and *sacriledge*, or of *Rebellion* and *Anarchy*, or of the itch of novelty, and *mange* of *popularity*, or of the plague of *immorality* and *debauchery*: From such *Healers*, both Civil, Sacred, and Military, so *unhealed*, so *unwholesome*, so *infectious*, so destructive to Church and State, to Law and Gospel, to Justice and Religion, good *Lord deliver the daughter of my people.*

5 The patient blamable for its own slight healing.

5 *Lastly*, Not only these *unskilful*, or *unfaithful*, or unwilling persons of *publique influence*, are blamable for *not healing* the *hurts* of a *Nation*, when they have *authority* and *opportunity* as well as *power*: or for *healing so slightly*, that things are never the better, nay *worse* and *worse*. But further, there lyes no small *sin* and *blame* upon the Patient, the people or *community*;

1 By not carefully applying to good Physitians.

First, when they are not *conscienciously carefull*, what *Physitians* or *Surgeons* they make choice of, and put themselves with their *lives* & *estates*, *liberties* and *lawes*, *bodies* and *souls* into their hands, but adventure upon every pragmatique Emperick, and confident Undertaker.

Next, when this is done commendably (as truly I am prone to believe it was in the first *Elections* of the long Parliament, if they could have quietly kept together without tumultuating factions and fatal divisions) for people then not to *acquiesce* (as they ought under God) in their skill and honesty, onely following them with such modest

Peti-

Petitions, as are neceſſary, and ſuch complaints as are comely: alſo with their prayers to *God* for a *bleſſing*. But for the populacy, then to *cluck* into *parties* and conſpiracies, according to the cunning of ſome Agitators for novelty, and factors for troubles, then to break out into *tumultuary rudeneſſes* and *ſeditious menaces*, and at laſt to become dictators to their Phyſitians, and like *gouty feet* to *threaten* the *head* and *ſhoulders* and *hands*, if they be not cured of their anguiſh after their own fancy, not after the *Rules* of *Art* and *Law* of *Health*: Theſe are ſo far from being Healers, that they are the greateſt hinderers of their own and others publique health in the world; yea, the venome and acrimony of theſe *fretting* and *turbulent humors*, ſubtilly *diffuſed* among the divided *vulgar*, and by their means re-infuſed into the *publique hurts* and real grievances, cannot but ſtrangly increaſe the *malignity* of diſtempers throughout the *whole habit of the body*; which κακξία *peſtilent* and *depraved* ſtate of the *generality* of the *people*, divided and diſtracted (like *Demoniacks*, or poſſeſſed) with *fears* and jealouſies, with envies and hatred, with hopes and other *unreaſonable paſſions*, is much harder to be *cured*, and more dangerous to the publique than the *diſaffection* or *inflammation*; the *diſcontent* or *ambition* of any one part *of the body*, which is eaſily corrected or counter-ballanced with the *Antidote*, as it were of all *other ſound parts*, which are far *the major number*.

2 By popular conſpiracies againſt them.

The danger of popular diſtempers.

When

Peoples due regard and submission to their right Physicians, full and free Parliaments.

When therefore a *sick Nation* hath done its *duty*, in the choice of its *Healers*; The way is to assert the *Honor* and *Authority* of those orderly Physicians, not to suffer any intruding *Empyricks*, or extruding *Mountebanks*, by fraud or force to drive these away, that *way* may be made for their *cruel activity* and *unsatiable gain*; It will prove an *endless* and *costly cure*, which permits it self to every one that hath a minde to be tampering: The best way is, *patiently* to *submit* to their own Parliamentary choice, and to Gods dispensation by their means: In this way there is hope, if people can be still, they may see the *Salvation* of God: *Patients* will make mad work if they may controle and cudgel their *Physicians*.

Some sins may keep the hurts of a people uncured.

Although, it is possible that the crying sins committed in a Nation may be such that no outward means can cure its sores, and maims; especially, if the *noblest*, and most *vital* parts of the body being cut off, or grievously wounded, there be a clamor of blood unjustly shed, crying to heaven for vengeance; which vengeance if a *Nation* will hope to *escape*, and be healed, they must be sure not to *adopt* the sin by *after silence* or *Smotherings*; But rather so publickly to *expiate it* in wayes of *Repentance*, as it may not be imputed to the whole Nation, and their Posterity; As the desperate Jews *imprecated*, His blood be upon us and our children, in the *case* of *Christs* being

Luke 27.25.

put

put to death, by envy and faction, by popular clamors, and Statepolicies, when againſt all *juſtice of God and man*, yea, againſt the *ſence* and conſcience of *Pilate*, none of the *juſteſt judges*, he was condemned to dye, to gratifie a *popular* and *military importunity*; to which ſome *Scribes* and *Phariſes*, *Hypocrites*, together with ſome covetous and ambiticus Prieſts, had exalted the credulous and cruel *common people*, who are prone to *triumph* in the Tragick executions, and *ruines* of their *betters* and *Superiours*; as a kinde of victory over the others greatneſs, and a levelling of eminent honor to their own meanneſs and baſeneſs.

Part. 6. The true method of ſound *healing.*

6. But, It is now time for me, in order, to give way to the pains of my *learn'd*, and *reverend Succeſſor*, and to avoid the *tyring* of your patience, at the *firſt Stage*, when you are to go a *ſecond*; It is time (I ſay) for me to bring up the *Rear*, and to preſent you in the *Sixth particular*, with the *vera ſanandi methodus*, the *true method of publick* cures, of healing the *hurts* of the *Daughter of my people*, in *Church or State.*

For the *precipitant*, *preposterous*, or *preſumptuous* neglect of which, theſe *Medicaſters* are here blamed, reproached, and threatned by the *Spirit of God*; with whoſe *Philanthropy* (as with every good man) that *politick* and indeed pious (becauſe *charitable maxime* beares ſway; *Salus publica ſuprema lex*, The welfare of the whole, in

in all its integral members, and essential parts, as compacted by the *constitution* and order of the publick *polity*, is the *supream Law*, rule, measure, and end of all just *Councels* and honest *actions*, which aym at the health or healing of a *Nation*.

As κάλλος is συμετρία μίλων μετ' ευκρόιας, Beauty is the due *proportion of parts*, with *decent colour*; So ὑγιεία *Health* consists (ἐν τῇ εὐρυθμία καὶ εὐεξία in the *harmony, and orderly constitution of all the humors*, and *parts* of the *body*; That nothing necessary for the well-being of the *whole* be wanting; That all grand *defects* be supplyed: That what is weak be *strengthened*, what is *dislocated* be restored to its place; That there be no *dividing* of what should be *united*: That, what is divided be gently *closed*, and *composed*; That there be no such *redundancy*, or overgrowing of any humor or tumor in any *part*, as to *rob* and *weaken* others; or to swell and exceed in themselves; or to deform and inflame the *whole*.

In brief, the true and safe method of healing effectually the hurt of the daughter of my people, is,

1 By putting themselves into the hands of good Physicians, able and honest.

1. *Medicos optimos accersendo*, By calling to her help wise and worthy *Physicians*, (as I have formerly touched); men of skill and experience, of Honesty and Ability, of honor and conscience, who prize a publick *Good Work* above any *reward*; and think it the highest *temporal reward*, to do their country *good*, in which they serve their *God*, and their *Saviour*, the Church and State.

They

they must be Physitians that are not by much *study and practice* run out to *Atheism* (as some corn in *lusty ground* doth to straw and halm) but such as know what belongs to (*Religio medici*) the piety of a Christian, as well as the mystery of a Physitian; my meaning is, people must take special care in their *choice of Parliament-men*, that they be not *Mechanick*, or *Mercenary*, or *Military* obtruders of themselves, who have much to get and little to lose *by troubles*, whose fortunes and estates must be vampt and mended by their practice upon the Church and State; But such Gentlemen of quality and repute, for *wel-gotten and wel-used estates*, that they may deserve to be esteemed *Heads and Fathers of their Tribes*, and not the Tails or *Posteriors*, as the Scripture speaks to the reproach of some publick persons; Such in whom the Country may have sufficient caution and security for their love of Justice, Order, and Peace, by what they have to venture and lose in tumults, wars and oppressions: Commonly desperate minds attend desperate fortunes; and the motto of such is *Quocunque modo rem*, and *oportet habere*. The (*multis utile bellum*) hoped advantages, (as *Lucan* observes in the *Cesarian*, and *Salust* in the *Catalinian*, and *Appian* in the other Civil Wars) is the spark, fewel and bellows for the most part to civil perturbations; private not publique interests are usually looked at. For how can it be that the full and sound parts of the body Politique should hope to mend their condition by war, any more than men that are well, and not deli-

rant or *raving in a Feavor* and *madneſs* ſhould by bruiſing, and beating, and cutting, and wounding themſelves and all that are near them, expect to make themſelves more ſtrong, or more comely.

§. 2. When the Patient hath done himſelf ſo much right as to get good *Phyſitians*, able and honeſt, for the publique care:

By Phyſitians right diſcerning the diſeaſe and throughly ſearching the wounds.

Their work is, Firſt, *Morbum decernere, & vulnera, perſcrutari*, to find out the true diſeaſe, to *ſearch* the wounds throughly, and impartially, yet with as little *pain and diſorder to the Patient* as may be, with a clear and judicious eye, with a gentle but faithful hand, with a tender, but honeſt *heart*; neither Phyſitians *paſſion*, nor *compaſſion*, muſt divert them from doing their duty.

§. It is the firſt ſtep, and a good advance to health, to know truly what the hurts and diſeaſe is; herein to be only *conjectural*, or *over-confident*, or *fearful*, or *perfunctory*, or *palliating*, or complying, not daring to ſearch and *diſcover* the (*pudenda vulnera*) ſhameful wounds, and (*lethales morbos*) *deadly diſeaſes*, which are diſcerned in the Patient, but with *ſmiles*, and fair *words*, with healing queſtions, with *Phyſical* or *Anatomical lectures* about *Government*, as with lingering *lenitives*, and petty *cordials*, to ſupple and skin *them over*, to ſilence and ſmother them, with crying *peace, peace*, till we have done our work, which is to undo you and all men but our ſelves; or for State Phyſitians, ſo to regard by a ſuper-

politick

politick *policy*, the ſeveral partial novel and *pretended intereſts*, that have been or are on foot, as to take in among others, even that of the very *diſeaſe*, as if it were to be *conſidered* other ways than to be cured, as if it muſt be continued, tolerated and indulged, yea and fed as a Wolf or Cancer, in the body or breſt, with good nouriſhment, leaſt it *prey upon the whole body*.

Of faint-hearted, fooliſh, falſe and flattering Phyſitians.

5. This is for *Phyſitians* to be *afraid*, and *overawed* by the *Malignancy*, and *predominancy* of the diſeaſe; at this rate, (*Grex totus in agris, Unius ſcabie perit & porrigine porci*) the whole herd, or flock muſt be *infected*; the *patient* will be like *Gehazi*, condemned to an eternal *plague* and *Leproſie* of civil diſſentions and oppeſſions, of war, and its black conſequences. Phyſitians after this courſe muſt turn very fools, and become *paraſites* to *putrefactions*; if they dare not own, or cannot attaque either the ſourſe and head of the diſeaſe, or the ſtreams and potency of it, what do they meet and ſit and conſult (or rather *conſtult*) together? they had as good caſt their caps, as thus lay their heads together, when they have no mind to do the work, nor courage to go through with the cure.

5. Not but that all great and noble cures (not miraculous) are the children of time and diſcretion; for a while the ſons of *Zerviah* were too hard for *David*; and *Solomon* did not thoſe acts of *remarkable Juſtice* againſt *Joabs*, and *Shimeis*, and *Abiathars* factious Prieſts, inſolent Soldiers, and curſed cur-

ſers, until the Kingdom was ſtrengthned in his hand; but this is certain, as Chriſt did not raiſe to life *Jarus* his daughter *till the Minſtrils were all* Matth. 9. 23. *turned out*; So nor can *the daughter of my people* be *recovered to firm and ſure health*, till all pretended *Civil Intereſts* are by degrees, either *ſatisfied, if juſt*, or *cruſhed, quaſhed* and *removed*, if not *conſiſtent with our Reformed Religion*, alſo with the *Laws of the Land*, and the *fundamentals of our excellent Government*, which are the true *principles of publique health*; and till all Religious or Eccleſiaſtical pretended *Intereſts* are ſo tried and Rev. 2. 9. *examined* (*for many ſay they are Jews that are not*, and cry up their new *Churchways*; when they may be but *factors for the Synagogue of Satan*; vaporing of *Chriſt*, and the *Spirit*, when they are *Antichriſts*, and full of *unclean ſpirits*) till I ſay, all theſe, on all hands be faithfully reduced and ſubjected to the grand *intereſt of God, and of our Lord Jeſus Chriſt*, which conſiſts in Juſtice and true Religion: The meaſure of the firſt is our Laws enacted in *full and free Parliaments*: The rule of the ſecond are clear truths of Scripture, which ſet forth the (*facienda*) morals neceſſary to be done by all to all men; the (*credenda*) myſteries of Faith neceſſary to be believed, alſo the ſpecial practiques of Chriſtian Piety and Charity, of Worſhip and good works, which are to be exerciſed decently and in order by all Chriſtians in publick as well as private: Till theſe be ſetled, there is no hope of ſoundneſs or health in Church or State.

Healing of the Church and Religion.

§. Now

§. Now of theſe things which properly tend to the *health of the Church*, and the right conſtitution of Religion in piety and polity, for Doctrine, Worſhip, Diſcipline and Government, I humbly conceive (as the Prieſts of old were by God appointed to be Judge and Phyſitian of the plague of *Leproſie*) the *Clergie* or *Evangelical Miniſtry* are fitteſt men to diſcern the diſtempers, and to *prepare* thoſe *plaiſters* or *applications*, which by the *ſanction* of the civil *Magiſtrate*, may beſt be laid to the *Patient*, or the *parts affected*. Lev. 13, & 14.

§. And here for any part to plead that it may have liberty or toleration for that, which by publique advice, and upon due ſearch is found to be ſuch as is prone to endanger, or diſorder, and infect the *whole body* with that itch, and ſcab, or ſcalling humor, which that part pleaſeth it ſelf to ſcratch and ſcatter, this is ſuch a *preſumptuous motion* as ought not to be made by any Patient, nor granted by any Phyſitians, who have either juſtice or charity for the (*ſalus publica*) common welfare, none inclining to thoſe ſad indulgences but they who have neither *ability* nor *authority* to cure the hurt and diſeaſe; but muſt to their ſhame cry out (*Morbus ſuperat artem, & Chyrurgum vulnus*) the ill humors are too *ſtrong* for the beſt *Phyſitians*, and the ulcers conquer the *Chyrurgeons*; Truly in ſuch deplorable caſes, where not the diſeaſe, but the Phyſitians are deſperate, as in the raging plague, the way is to ſhut up the doors of the Phyſitians Colledge, and the Chyrurgeons Hall, and Of ſcandalous toleration in matter of Religion.

and write upon them in behalf of Church and State (*Miſerere Domine*) *Lord have mercy on us*; for nothing remains in ſo deplored and deſperate caſes, where Healers cannot or will not do their work; but the *prayers* and *patience* of the poor *Patient, the miſerable daughter of my people*; as in a State where either the diſeaſe is (*contemptor artis*) a *deſpiſer of all remedies*; or the *Patient* is of nothing more impatient than to be well cured; or the Phyſitians are of nothing more afraid than to make too ſpeedy and ſincere a cure.

The practice of ſincere and ſpeedy healing

Thirdly, But if *Phyſitians* of the *daughter of my people* are ſo *bleſſed of God*, and *encouraged* by the Patient, that they may *freely* and do *ſeriouſly* apply to their *work of publique healing*; they have but theſe main things to do. 1. *Noxia & morbifica purgare*; diſcreetly to facilitate, and conſtantly to follow the purging away of the moſt *peccant* and peſtilent humors, which either are the main cauſe, occaſion, or increaſe and continuers of the hurt and diſeaſe: Here every preſumptuous and *prevalent ſin*, which is moſt *ſpread among the people*, is to be *repreſſed by good Laws*, and the *due execution* of them; when ſins grow *epidemical*, and by the *multitude of committers* either threaten or plead their *impunity*, they *provoke God to puniſh* what *man does not*; he takes the matter into his own hand, when his *Laws Moral* and *Evangelical* are openly and impudently broken.

1. To purge away what is noyſom.

Pſa. 119 126

5. Here it were good for *Phyſitians* of Church and

and State, in extraordinary diſeaſes, *long diſtempers*, and obſtinate *hurts*, admitting no cure, ſuch (as thoſe of the *daughter of our people*) are to make accurate ſearch (as *Joſhua*, and *David*, and the *Mariners* in *Jonah* did) for what ſpecial curſed thing, or *crying ſins* ſake all this evill, this long ſtorm is come on us, and ſtill ſo continues for *many years*, as if there were no peace or calm to be expected; no effectual Phyſician or cure to be had, till thoſe Vipers teeth, or Serpents ſtings be pulled out; till then no *balm in Gilead* will do us good.

5. Doubtleſs every honeſt *Engliſhman* and *good Chriſtian* would be glad of *health* and *peace to Church* and *State*; whence then are our ſo dreadful wounds, ſo raging humors, and our ſo *dilatory healing*? We muſt needs conclude (as he did of the *Tares* (*inimicus homo fecit*) an enemy hath done, begun, or augmented this evil: Some whoſe bloody deſigns, and ſacrilegious intereſts (as *Achans* and *Sauls*) are contrary to the Word of God among us, and the vows or oathes of God upon us; contrary to the principles of the Proteſtant and Reformed Religion, which once ſo *flouriſhed in England*, and contrary to the peace, honor and freedom of this Nation, which ſome foraign and domeſtick Policies would *bring down*, as a *Dromedary* on *its knees*, that it might at length take upon his back the *burthen* of foraign tyranny and uſurpation, of *Romiſh Trumpery and ſuperſtition*. Matth 13. 28.

6. Hence no doubt are our diſtempers ſo horribly

ribly inflamed, our *healing* ſo cruelly protracted, our Phyſitians ſo ſhamefully baffled, our body ſo wofully maimed; Hence our wounds are made ſo *deep*, and our abſciſſions ſo *deſperate*, that (according to *Achitophels* counſel, to make the *breach irreconcilable* between *Abſolom* and *David*) ſome things have been done to ſo high a rage and *exorbitant indignities*, and ſo *intolerable injuries*, without any authority from God or man, that they are not capable of full reparation, nor yet patient (hitherto) to bear ſuch a meaſure of publick repentance or reparation, as are not only moſt juſt but moſt neceſſary for the appeaſing Gods wrath, and for the perfect healing of the Nation, without which there can be no ſoundneſs of *conſtitution*, no *compleatneſs of parts*, no *decency of motion* in the *Body Politick* or *Eccleſiaſtick*. *Nor will the wrath of God be turned away, but his hand ſtretched out ſtill.*

§. Here not only Juſtice muſt be ſo done, to take away the *guilt* and curſe from the Nation of crying and notorious ſins; but alſo ſuch *penitent deprecations*, and *compenſations* as (are poſſible, and) may beſt expiate thoſe horrid ſins, which are and ever will be (while unrepented, uncorrected, and uncured) the *maim* and *ulcer*, the *ſin* and *ſhame*, the *defect* and *deformity*; yea, the *conſumption* and *death* at laſt of the *daughter of my people*: For tragical Judgements ſooner or later follow tragical ſins; and *preſumptions* bring a a Nation to *conſumptions*; *England* will never be it ſelf, till it doth it ſelf this right, both in *ho-*

nor

nor and *conſcience*, in *Reaſon of State*, and for the repute of the *Reformed Religion*; from whoſe face ſuch black and bloody *ſtains* muſt be waſhed if ever ſhe will appear lovely to the world, and not as the Whore of *Babylon*, who was drunk as well as beſmeared with blood. All the inventions and projects of making ſupplies and amends by ſome other Commonwealth way, is no better than getting a wooden leg, or hands of clouts, inſtead of ſuch as are *natural*; or as *a bolſter of goats hair* inſtead of *David*: The body cannot have eaſe or orderly *motion*, or *beauty* and *complexion*, till every part is reſtored to its *place*, *office* and *proportion*.

2. When the *venom* and core of the *main diſtempers* is removed, the next work of a wiſe Phyſitian and Chyrurgeon, is, *Sana Medicamina applicare*, to follow the Patient with wholeſom *medicaments*, as are (1) *probata*, approved upon the file of long experience, (2) *propria & ſpecifica*, as *apt*, *proper*, and *ſpecifick*, as can be had, conſidering the *genius* and *conſtitution* of the Patient; alſo the original, continuance and progreſs of the diſeaſe; cures are by contraries; thoſe medicines will moſt certainly help, which moſt encounter the *principal cauſes* of our maine diſeaſe; and are proper antidotes, againſt the malignity of our ſores.

2. To apply ſuch wholeſom medicines as are tried and proper.

Models of new Governments healing.

3. It is but the capricious and *ridiculous conceit* of ſome fine men who want employment, to ſend this now languiſhing *State of England*, and the other two adjacent, antient and united King-

Acts 17. 21 domes, to *Mars his hill* in *Athens*, or to the *Lacedemonian Sparta*, or to the Roman *Capitol*, or to the *Venetian Arſenal*, or to the *State-houſe* of the *low Countries*, and ſo to ſend the Church to *Geneva*, *Edinbrough*, or *Amſterdam*, as if we were Churches or Nations of yeſterday, in our bibs and ſwadling clouts, to be dandled in the laps of ſuch dry nurſes, and this in order (forſooth) to learn ſome unwonted models of *civil* and *Eccleſiaſtical Government*, which like new *garments* will hardly fit, for they will be either uneaſie becauſe too *ſtraight*, or *unhanſome* becauſe too *looſe*.

Luke [illegible]. §. Doubtleſs in Governments, that Scripture Proverb of *Wine* holds true, *the elder is the better*, if it have *not loſt its ſpirits*, eſpecially when not onely time and uſe, but great wiſdome had proportioned it to the true intereſts of the Nation, and of all eſtates in it, which follow much the *genius* of the people, if they be either *ſoft*, *ſlaviſh* and *peſantly*, as in ſome countrys, or robuſt, manly, and generous, as in *England*; the firſt will eaſily *crouth* under any burthen, and *truckle* under any prevalent power; the ſecond is hardly contained in *any bounds* but thoſe that are *Soveragine*, and *Imperial*, by way of *monarchical*, yet *legal Majeſty*, which having ſomething in it neerer the *Divine Idea*, than any other way of Government, by the perfection of wiſdome guiding power, and power aſſiſting wiſdome, is onely fit to govern thoſe *Nations*, whoſe *high ſpirits* are impatient to be *ridden*, by

Government muſt fit the genius of people.

by their *equals*, much more to have their *inferiours* to *become* not only their rivals, but superiours. When the *Cappadocians* had leave to be a *Province*, or popular *State*, *under* the *Roman Empire*, they refuſed the *freedome*, and *craved* the favour of having a *King to rule them*, as they ever had, *time out of mind*, profeſſing the temper of the people was ſuch, that they would not be ſubject to any, but thoſe in whom *Majeſty* was ſo *concentred*, *by the Laws* and *cuſtoms of the Nation*, that they could without ſhame and *diſdain*, pay an *homage* as ſubjects to them.

Novel eſſays of Government dangerous.

6. Herein experience hath been, and will be our teacher; but then it will be and hath been as *Hippocrates* begins his *Aphoriſms*, πεῖρα χαλεπὴ, a coſtly, painful difficult and dangerous experiment, and if at laſt it do not fit the Genius temper and deſire of theſe *Nations*, ſo as to eaſe them of their *terrors* and vaſt charges of civil War, to *free* them of the *fear of Enemies* at home, and abroad, to ſettle them in ſuch *peace* and *plenty*, as many yet remember they injoyed before the *flood* of our civil wars, to open the obſtructions of *trade*, and thoſe veins of induſtry, by which the body is *maintained*, by the ſecret *circulation of commerce*, as of the blood; if all theſe *Symptomes*, *Concomitants*, or effects of *health*, do not follow the *eſſayes* of *new formes* of *Government*, alas what do we all the while, but keep the *daughter of our people upon the rack of paine and expence*, uſing a kind of a *State Strappado*, by which to bring the armes to hang *backwards*,

rather then *forwards*, ſo as they can neither lift up themſelves to *their head*, nor yet *defend* and help the body or *themſelves*, ſo by a *dreadful convulſion*, to bring all things of antient *order*, *honor*, and *beauty* in the nation, to the *diſtractions* and *deformities*, which muſt needs attend ſuch *novelties* as are not proper for the *publique*, nor *practicable* without *continued force*, and *endleſs charge*.

To apply Catholick and compleating medicines.

3. Their healing medicines muſt be *plenaria*, & *Catholica*, ſuch as may in time do the work *compleatly*, yet with *leiſure* and diſcretion (For *momentary cures*, are onely *miraculous*,) So as carefully to preſerve the good *ſpirits* and *humors*, to ſtrengthen the ſound parts yet remaining, to follow the grand criſes of the diſeaſe, and the *indications* of *health*, which way evil humors are eaſieſt diſcuſſed, breathed out, or purged, ſtill conſerving the two main *principles*, *pillars*, and *ſupports* of *health*, *life* and *ſubſiſtence* in the body politique, the *radicale humidum* (as I call it) which is *plenty*, by *trade and induſtry*, that there be no crying out, nor *complaining*, by thoſe whoſe mouths cannot *eat if their hands be idle*.

Pſ. 144. 14

2. That *calidum radicale*, the ſacred fire, or celeſtial flame, which *Prometheus* is ſaid to have kindled in *mankind*, which ſhines in reaſon and religion; in Juſtice by good *Laws* well executed by Magiſtrates, and in *devotion* by the holy publique worſhip of God, ſolemnly diſcharged by able and autoritative Miniſters; both which are the grand deſignes of good *learning*, which

which is the *ſouls ſchool* for *improvement* and education, during its minority or abſence from its *Fathers houſe*, till it comes to viſion and fruition, which ſets it beyond all learning, but that of the *Fathers* glorious example.

§. No civil laws can be *wholeſome* for the publique which do *enterfeer* with true *Religion*; which either *rob God*, or his *Church*, or his *Vicegerents*, and *Miniſters*, or his *poor*, of what is *their due*; nor can any *Eccleſiaſtical laws* be *healthful*, which croſs the civil *laws*, and authority, ſo, as to bring in *licentiouſneſs*, *injuriouſneſs*, *rebellion*, or any thing that is for *Doctrine* fanatick, or for *practice* injuſt and *immoral*, all which like *poyſonous* touchings, or *unwholeſome feedings*, are deſtructive to the *publique health*.

§. The perfect healing of the *Church* and *Religion*, as *Chriſtian* and *reformed* (whoſe diviſions, hurts and deformities are many) will hardly be done without *calling* thoſe *ſpiritual Phyſitians* together, after the primitive pattern in *Eccleſiaſtical Synods* or *National Councils*, who are beſt skilled in the true ſtate of health, in the nature of the diſeaſes, and in the *apteſt remedies*, which in Religion ought to be very *humane* and *charitable*, convincing with *meekneſs of wiſdom*, and *healing* as much by *prayers* and *tears* as by *reaſonings* and *perſwaſions*. I confeſs I cannot ſee how a Committee of Parliament for *Religion* is proper for this work, further than to be ἑρμηνεῦται; the promoters of it, when put into fit hands of able Miniſters.

Of Eccleſiaſtical Synods to heal a Church.

Acts 15. 6

Here

§. Herein, the first grand work is to bring us to be again one National Church; from which honor and happiness we fell as *Lucifer* from heaven when some mens *ambition* affected to make the chief Magistrate of a *Commonwealth* to be *similis altissimo*, as high as the *highest* in three Kingdoms; which unity of this Church, those have sought most subtilly to divide, whose *interests* and *purposes* was to destroy it; that by balancing of parties they might better keep up themselves, as dancers on the rope are wont to do. This restoring of the Church to its *pristine unity*, is to be done by such an *harmony of Doctrine*, as may be publickly owned and confessed, by such an *uniform way of worship*, as shall be publickly *recommended* and *encouraged*; by such an *authoritative* and *orderly Church Government* among *Bishops*, *Presbyters* and *People*, as may carry on the *Discipline of the Church*, for *Ordination* and *Censure*, with *gravity* and *honor*, with *piety* and *charity*, redeeming both *holy things*, and the *Ministers* of them, from that vulgar insolency and *Plebeian contempt*, under which they are fallen and have long lain either by their own *indiscretion*, levity and divisions; or by the *petulancy*, *force*, or *fraud* of others, whose aim is to have no *Presbyters* as well as no *Bishops*, yea and no *Churches* of the Reformed *Religion*.

Of charitable toleration.

§. That lenitive of *equanimity*, *forbearance*, and *moderation*, in respect of conscientious *Dissenters* from the *publique consent*, *customs* and *constitutions* in the *Church* (which *Christian charity* requires, and

and *publique peace* with ſafety may bear) will beſt be *prepared* and *applied*, when we fully ſee what is *noxious*, *malicious* and *intolerable*; what is only *inconvenient*, and *imprudent*, or *infirm*, and *venial* in mens opinions and pretenſions; to be ſure ſuch a wiſe method may be uſed, and ſuch a courſe taken, to have able *Miniſters*, and *honeſt Magiſtrates* concur in their judgement and *joynt endeavors*, that the Juſtice of the one, and the gentleneſs of the other; the *ability* and *ſanctity* of both in their places and performances, may be ſuch, as ſhall render the *eſtabliſhed Religion* ſo venerable and conſpicuous as will in a few years draw all *ſober men* to it, when they ſhall ſee nothing in it, but what is for the *main conformable* to *Gods Word*, and neceſſary either for the *being* or *wel-being* of Humane and Chriſtian Societies.

Civil hurts healed by recourſe to the Laws.

§. As Civil, ſo Eccleſiaſtical hurts are beſt (that is, ſooneſt, eaſieſt & ſureſt healed) *revertendo ad leges bonas & antiquas*) by returning (as the wounded Hart to *Dictamnum*) to thoſe *Laws* and *Canons* which are not therefore (*bonæ quia antiquæ*; but therefore *antiquæ*, *quia bonæ*, in which the *æquum*, *& unum*, *& bonum* make the *vetuſtum*) Their *verity*, *equity and piety* gave riſe to their *antiquity*; and their *antiquity* gave *reverence and ſolemnity* to their *equity* or *goodneſs*; Tis certain, there can be no compleat *health* in the body till every part, every *limb*, every *vein*, every *veſſel* doth its *Office* in due time and place; irregularities muſt be *rectified*, *defects ſupplied*, exceſſes repreſſed, *ill humors purged*,

purged, and all reduced by Law to good order.

Of lenitives and moderation in healing

§. A bleſſed work, and to be done with as much *Moderation and gentleneſs* as the *fidelity* of the cure will permit, and the *ſpreading of the diſeaſe doth require*; wherein many parts may by *weakneſs* or by *nearneſs* to the (*fons morbi*) the firſt peccant or ill *affected part*, have contracted ſad *diſtempers*; which will eaſily be cured of their anguiſh if the *evil neighborhood be mended*: Here generous and gracious *remiſſions* are juſt and Chriſtian, to *miſled multitudes*, and to ſuch whoſe *penitent errors* ſhew they were not of malice, but credulity and *miſtake*, who are more zealous now *for health*, than ever they were to be debauched and diſordered, ſo much to their own and the publique *affliction*.

Acts of Oblivion.

§. Acts of pardon, *Amneſty*, or *Oblivion*, are excellent *lenitives*, (*Publico bono tam publicæ quam privatæ ſimultates & injuriæ ſunt condonandæ*, to pardon as well publique as private *loſſes* and *injuries* to the publique peace, to interpret the intent and meaning of either ſide to have been good, who perſiſt *not in evil*; the *zeal* of ſome to maintain their *Loyalty* to the King, for which they thought they had the cleareſt *commands of Gods Laws and mans*; The *zeal of others*, to preſerve the *lawful priviledges*, and fixed authority *of Parliaments*, againſt any thing, that by violent overthrowing of thoſe, muſt needs hazard the overthrow of all; poſſibly neither of theſe parties might be ſo bad or blameable, as to the firſt inten-

intentions, but that they may eaſily be reconciled in the medium which both firſt profeſſed to intend, namely King and Parliament, ſetled laws and eſtabliſhed Religion; if this had been kept to, the quarel had been ſoon ended in *Church* and *State*; the miſery was that by jealouſies and miſunderſtandings, the paſſions and tranſports of both ſides, might ſo overbear them, as to *occaſion* thoſe ſad *conflicts* and *conſequences* upon both, which neither of them at firſt intended, but *deprecated* and deteſted; mean *time* while humors were in *motion*, new and unexpected *diſeaſes* got head, under the name of intereſt of State, of liberty and common equity, which had no law, little reaſon or Religion.

Reconciling of parties.

§. So, between the *Epiſcopal*, *Presbyterian*, and *Independent Parties*, much of the *acidneſs* and *ſharpneſs* of the *humor* would be allayed, if this *Poltice* of *charitable* cenſure and interpretation were applyed one all ſides that the firſt did but aim to *maintaine* the order and *eminency* of preſidential *Epiſcopacy*, which was ſo *univerſal*, ſo *antient*, ſo *primitive*, ſo *apoſtolical*, and ſo *proſperous* in the Church of Chriſt; the ſecond deſigned onely to bring *Epiſcopacy* to ſuch a paternal *temperament* with *Presbytery*, that the whole *Clergie of a Dioceſs*, and the concerns *of Religion*, might not be expoſed to one mans *ſole juriſdiction*, without the ſuch joynt *counſel*, *conſent* and *aſſiſtance* of *Miniſters*, as is ſafeſt for Biſhops, *Presbyters*, and *People*; the third of *Independents*, or *Congregationiſts*, which ſeemed to *ſtickle* for

the *intereſts of people* in *religious tranſactions*, where their *ſouls* are ſo much concerned, what *Miniſter* they have, and how both he and others of their *congregation* behave themſelves, either to the edification and comfort, or the *ſcandal* and *grief* of that *part* or *members* of the *Church*, with which they actually *congregate* and *communicate*. It ſeems but *agreable* to the *ancient uſage* of the *Churches of Chriſt*, in St. *Cyprians*, *Tertullians*, and *Irenæus* his time, that no publique *tranſactions*, much leſs *impoſitions*, touching *Religion*, ſhould be made, without fairly aquainting the Clergy and Chriſtian people too with the *grounds* and *reaſons* of *them*, that Church-government, might not ſeem to be a *tyranny*, or an *arbitrary* and *abſolute domineering* over the faith and conſciences of Chriſts flock, but a mutual and ſweet *conſpiring* of the *Shepherds* with the *ſheep*, to make each other happy, in truth and love, by *orderly authority*, and due ſubordination.

1 Pet. 5. 3.

Charity and candor among Chriſtians.

§. I ſhould be glad to ſee the *beams of this candor*, this kindneſs, this charity, *ſhine in all faces* from all ſides, that the *Shiboleths* of different dialects and deſignes, the carnal and unhappy diſcriminations of *I am of Paul*, *I of Apollos*, and *I of Cephas*, might be laid aſide, by being all for and of Chriſt, who *is not*, and *ought not*, and *cannot*, *ether truly* in *himſelf*, *or comfortably* as *to any Chriſtians and churches be divided*; let all, like *ſtraight lines* from the ſeveral points of the *circumference*, be drawn *true* to the *centre* of Gods *glory*, the *publique peace*, and the *good of ſouls*;

1 Cor. 1. 12 and 3. 3

no

no doubt we ſhall by meeting *in thoſe*, come ſo nigh *to each other*, that all will rejoyce in the *harmony* and *concurrence*, who do not ſeek the *ruine of this Church*, and the *reformed Religion*; and indeed the *differences* of honeſt *Proteſtants* are but *ſmall*, compared to the *bonds* of union in which they *do agree*, as to *doctrinals*, *morals*, and *eſſentials*; nor are we hard I hope to be *reconciled* as to prudentials, if we could meet freely, debate ſoberly, and ſubmit humbly to the publique votes and reſults of the Major part of *Parliaments* and *Synods*, without which ſubmiſſion, all *counſels*, and all government, depending upon *ſuffrages*, muſt needs be vaine, and *diſſolved* either into Tyranny or Ataxy, as the learned *Grotius* obſerves, in his *Batavick hiſtory*, (*Reſtat ut pauciores pluribus cedant; hoc uno ſtant populorum imperia, aliter caſura.*) Lib. 17. p. 115

§. To conclude, let every one keep *in Gods way*, which is the way of *peace* and *holineſs*, of duty *to God and man* let good Chriſtians entertain good thoughts, and give good words to each other; good ayre conduceh much to *recovery*; uncharitable ſpeeches, and ſinful courſes (which are but *halitus Diaboli*, the breath of the Divil, or the exhaltation of our own *foul* hearts, or the *eructations* of hell) render the very *aire*, in which men live *unwholeſome*, and the very *Senates* or *Synods*, where ſuch men meet, grow infective by foul lungs and putid breaths. Follow holineſs, and peace will follow.

§. Let us privately mourn over the *daughter of our people*, for the hurts, which our ſins have Mourn for ſins

either first inflicted on her, or deserved for her, or *festred* and *inflamed*, or at least *hindred* from *healing*, by childish pevishness, or popular *pertinacies*, or *Sinister designs*, or *politique jealousies*; lay these aside, the work of *healing* will go on; for not outward applications so much, as inward sound principles and honest perswasions do heal; as the outward *plaisters* and *unguents* or *balsoms* do not heal *wounds* by adding any matter to the *part*, or the *whole*, but *healing* flows from an *internal native principle*, so soon as the noxious *humours* are *purged*, and the *proud* or *dead flesh removed*, which hinder the closure of parts, and the *digesture* of good supplies.

Pray with patience.

Isa. 26. 12
Isa. 19. 20

§. Lastly let us in *patience* and *prayers* possess our *souls*, and wait for the *saving health of Gods salvation*, who can best *ordain peace for us*, who hath *smitten us*, and only *can heal us*, by allaying and composing, the spirits of honest-meaning men, by making them to be of one *mind*, by *suggesting* good *counsels*, which no passions shall stop, or private interests *prevent*, by shewing us the way of peace, and *guiding us in it*. It is time for us to accept of the *long punishment God hath inflicted on us*; take heed (like King *Ahaz*) of sinning more and more in our *affliction*, by adding *drunkenness* to *thirst*, confusion to *rebellion*, and desolation to division.

Lev. 26. 41

2 Chron. 28. 22

Beware of false Healers.

§. Do not listen to those *charmers* and *cheaters* who will pretend you are *healed*, or the *daughter of your people is not hurt*, or she is much mended, or she is *not to be cured* but only in those

ways

ways which their *popular*, *partial*, *tumultuary*, *bloody* and *violent heads* have *invented*, *practiſed*, and *purſued* to the intolerable charge and anguiſh of the Nation.

§. If it be publique, perfect *peace*; *peace* (as ſome have pretended) if *ſhe be indeed healed*, whence are thoſe (*moribundæ palpitationes*) deadly pantings and *fainting fits* into which ſhe falls ſo oft? What means the running Iſſues, the *putid ſores* and *purulent matter* which daily is vented in ſuch pamphlets of ſcurrility, and papers of diſcontent as ſhew the *fedity*, *pain* and *ſhame* of our times and Nation? what a ſcorn and deriſion, what a hiſſing and aſtoniſhment is ſhe become at home and abroad, by the impatience and contempt of thoſe uſeleſs, yea hurtful means which ſome Empiricks have rudely applied, and variouſly tampered with!

§. Ask all parts of the *body politick* if they be yet *healed*; what an *Aſthma* or difficulty of breathing have we had ſince the breath of our noſtrils hath been oppreſſed as to that order and government, that *ſoveraign publique honor* and higheſt *authority* which belongs to the Nation, as its crown and glory, no leſs than thoſe properties, Liberties and Laws, or that induſtry, peace, and ſecurity, which are due to every private honeſt man! Appeal to all Eſtates whether healed.

§. Ask the *Nobility*, and *Peers* if they think themſelves yet healed of the wounds which ſome of their *honors* received in *Jezreel*, when they gave themſelves the firſt great blow by ſeparating their

their *Spirituals* from their *Temporals*, and inſtead of *grave*, *venerable Biſhops* (who had for many hundred years ſate in *Parliament* as *Patres & Pares* to counſel with them) they ſubmitted their honors to ſuch Presbyters as affected to be not only their Confeſſors but their Dictators!

A peal to all eſtates whether healed.

§. Ask the *Gentry* and *Commons* in *Parliament*, if they are yet fully healed of the hurts which firſt *tumults* and afterward *mutinies* with armed force have made on them.

§. Ask the generality of the *Clergie* or *Miniſters* (that are truly ſuch) if they are healed *of the hurts* which *Schiſm* and *Hereſie*, *prophaneſs* and *licenciouſneſs*, *Sacriledge* and *Ataxy*, *contempt* and *confuſion*, *inordination* and *new Ordinations* have made upon all holy *Orders* and *Offices*, upon all publick *duties* of Religion and devotion: Particularly, Ask thoſe poor, but worthy Miniſters (who *flagrante bello*, *& in cautelam*) were by way of *caution* (*ne noceant*) or by way of *caſtigation* (*quia nocuerunt*) for ſome light offences ſequeſtred from their Livings, and after ſilenced from all Officiating; whether their puniſhment which was greater than their ſin be yet taken off? whether their firſt *ſequeſtration* be not made a *total* and *final deprivation* of all livelihood; and their *Purgatory* become an *Hell*, out of which is no redemption by a *ſumma juſtitia*, which looks like *ſumma injuria*.

§. Ask the *whole People*, when their *Repreſentatives* or *Deputies* meet, as their mouthes, whether

ther they are *healed*, or have any hope to be healed of thoſe *ſtabs* and *wounds* which *Oaths* and *Covenants*, and croſs *Engagements* have made upon their *ſouls*; by either ill taking the latter, or ill keeping the former, which were the firſt juſt and lawful ones, which no *Pope* or *People* can diſpenſe withal.

Ask all degrees of men whether they are healed as to their *Laws*, *Liberties*, *Properties*, *Peace*, *Plenty*, *Eſtates* and *Trade*, except it be very ſlightly, or whether they expect to be *ſoundly healed* till ſuch methods of *healing* are taken by *wiſe*, *honeſt*, *impartial*, *authoritative*, *free* and *unanimous Phyſicians*, as may bring them to thoſe *tried and good applications*, both for *diet and phyſick* (both repenting what hath been done amiſs, and returning to do what is juſt) by which they enjoyed *health* ſo many years, without any conſiderable *aches* or *pains*, which was eaſily and ſpeedily remedied, by the juſtice and diſcretion of *honeſt Phyſitians*, compleat and conſcientious Parliaments, with a learned and godly Synod.

The ſence of the Nation.

6. You know the *unanimous cry and vote* of far the moſt and beſt people of the *Nation* is for *healing*, which ſhews that they do not yet finde themſelves *healed*; the *cries* and *complaints* of *poor* and *rich*, of *great and ſmall* witneſs, We are not yet *healed*: All teſtifie this ſo *loudly* in *Cities* and *Country*, that none *contradict it*, but thoſe who (as *Sylla's* lice, or *Herods worms*) feed on our ſoars, and hope to make a prey of *Church* and *State*,

State, of our *Bodies*, *Eſtates* and *Souls* by *continuing* the hurts, putrefactions and miſeries of both.

§. Whoſe cruel *policies* and *impreſſions* I hope the mercy of God by the *valour* and *wiſdom* of *godly men*, will ſpeedily (if our ſins hinder not) *fruſtrate* and *defeat*, when they ſee, that next our *ſins*, the *inſtruments of all our miſeries* have been *Fanaticorum ſpicula, Jeſuitarum veneno tincta: Fanatick darts and arrows, dipt in the Jeſuites poiſon.*

Neceſſary freedome to ſpeak of our hurts.

§. My only *ambition* and deſign in this *freedom* of my ſpeaking to you, is, to help to heal and cloſe hurts, and to arm you againſt them for the time to come. Tis high time for every *honeſt heart* to make uſe of a *diſcreet tongue*, pathetically to ſet forth with the *Prophet* the *hurts of the daughter of his people*, to cry mightily to heaven and earth, to God and man, to *honeſt Counſellors* and *juſt Commanders*, to give us leave to uſe, or in pity to put us into *ſuch hands*, and ſuch *ways* as may *effectually* and *ſpeedily heal us*, and not by a *ſupine ſilence* and *ſottiſh ſlavery* ſuffer our ſelves, and our poſterity to *wallow in our ſanies* or *putid effluxions*, or to ſit for ever on *a dunghil*, like *Job*, ſcraping our ſores with *potſheards*, and there is *none to help us.*

Priſtine health was beſt.

§. We do *not deſire* to be happier than our *religion* and *laws* would make us, and did ſo before *might affronted right*, and *force* cut the ſinews of *Juſtice*, to put us off *with fine words*, (godly phraſes) and *Saraphick* fancys of cures,

Good words heal not,

beyond

beyond the *proportions* of this mortal condition, asif we muſtall be *healed* to *Angelick perfections*, and ſetledby *Mathematical ballancing of a Commonwealth*, or a Church, beyond all *humane infirmities*, or worldly *viciſſitudes*; theſe are but the *philters* and deluſions of thoſe who meditate nothing leſs *than a* ſpeedy and honeſt *healing*; to which if my *freedome* uſed this *day* may any way *contribute*, who am (I thank God) exempted from *baſe fears* or *flatteries of any man*, I may hope that it will not onely be *pardonable* but *acceptable to you*, as from one that hath no deſigne ſo upon his *heart* (next the ſaving of his ſoul,) as to ſee, *before I dye*, the *ſalvation of God* in the right *healing of the hurts of the daughter of my people*, both in *Church and State* (whoſe *welfares* are *unſeparable*.) For this *end* I have now preached to you *upon your deſire*, and ſhall ever *pray to God*, the father of our *Lord Jeſus Chriſt*, and Saviour of his Church, that after the many publique *troubles* we have for our ſins ſeen and ſuffered to our ſorrows, at length the waters may be ſo moved, by ſome good Angel, that the *daughter of my people may be effectually healed*, (by a ſoveraine and celeſtial influence) of what ever *diſeaſe* or *hurt* ſhe hath, either in *Church* or *State*; and this for *Jeſus Chriſts ſake*, to whom with the *Father* and bleſſed *Spirit*, *be everlaſting glory*. Ier. 5. 3.

FINIS.

These Book following are written by the Author Dr. GAUDEN, and are to be sold by *Andrew Crook* at the Green-dragon in *S. Pauls* Church-yard.

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II. Sermons preached on publick occaſions.

III. *Funerals made Cordials*, in a Sermon preached at the Interment of the Corps of *Robert Rich*, Heir apparent to the Earldom of *Warwick*, in *Quarto*.

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